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LIVINGSTON JOHNSON, Editor

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SPIRITUAL PROSPERITY

Rufus Ford

Near the close of the New Testament we have three short letters of John. The third one is quite brief and is addressed to a particular individual, "the well beloved Gaius." There was evidently a very close relationship between John, the "Elder," and Gaius whom he says, "I love in the truth."

After the salutation in the first verse the Apostle prays that the material prosperity and bodily health of Gaius may match his spiritual prosperity. "Beloved, I pray that in all things thou mayest prosper and be in health even as thy soul prospereth." Evidently he did not consider worldly wealth and bodily health necessarily harmful to one who already had the spiritual wealth and spiritual vigor, material prosperity and bodily health may be made to contribute to our physical enjoyment. God has given us all things richly to enjoy. Wealth and health may be made to contribute to our intellectual life by giving the mind of the people at large a fairer chance of action. Prosperity may give leisure and opportunity to taste mental delights. A thousand pities that it so often happens that—

"Chill penury repressed their noble rage,
And froze the genial current of the soul."

It has been said, "The test of a religion is its civilizing power." One sure test of Christianity is its moral superiority. It holds up before us "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." These are the things we are "to think on." And when we do we shall have moral superiority, and material prosperity follows moral superiority like its very shadow—not always in the individual, as we can see, but certainly in the mass—not always immediately, but certainly in the long run.

John prayed for the bodily health and material wealth of his beloved Gaius. Surely it is something to be sought after and prayed for. It is calculated to enlarge the range of our physical enjoyment, to render possible a fuller intellectual life, to give the individual greater power to serve his generation, to give a nation greater power to serve less favored nations.

But prosperity has its perils. The lower good may destroy the higher good. One may become rich and increased in goods and at the same time become poorer in faith, in charity, in hope. In two of his epistles Paul speaks of Demas as his companion and fellow-laborer. But in his last message a few years later he tells Timothy, "Demas hath forsaken me, having loved this present world." There is much truth in that sonnet of William Wordsworth:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!"

Would it be safe for us to pray as John did for Gaius? Are we willing to match our prosperity and health with our spirituality? And what if a prayer of this sort were answered, how would the matter stand with us? Would we be poorer or richer; would we be stronger in body or weaker?

We do not need to diminish our wealth—not less prosperity, but more spirituality. The only safety of the old sailing vessel was to pack the hold of the ship with ballast. The sailors dared not spread all of his sails to the wind without something in the hold of the ship. One had to be sufficient to balance the other. We may be sure that if our Christianity can create prosperity then it can sanctify and perpetuate it. Not less of wealth and health, but more, provided we bring "into captivity every thought to the obedience of Christ." "For to be carnally minded is death; but to be spiritually minded is life and peace."

"Young people's societies, institutes and fellowships depend so much upon leadership. It is personality that counts. In the same church, the same type of society under one man fails hopelessly, but under another flourishes as the palm-tree."

MUCH GOOD FOR MANY YEARS

"I have much goods laid up for many years,
And there is full and plenty in my barns.
My purse is filled with gold. I shall not want.
Come where my feast is spread,"
The rich man said.

"I, too, have hoarded treasure in my time;
A young white maiden moon, a singing star,
A small late wind, a drop of early dew;
And there is one deep night and one white dawn
That I shall keep forever in my heart.

"And once my face was wet with sudden rain;
At twilight, once, I heard a nightingale;
And once a hurt child lay upon my breast.

"I have much goods laid up for many years;
The shadow of an eagle's passing wing,
The sound of spring, the laughter of a dream;
The taste of blessed tears from other eyes.

"I have much goods laid up for many years,
There is a snowy mountain in my heart,
And in my heart a green hill far away,
And in my heart a blowing cedar tree.
I have a memory of wine and bread,
And incense burning at the midnight hour,
A blessing and a candle and a bell,
And strange old tales of beauty strange and old.

"I have much goods laid up for many years,
And there is full and plenty in my heart.
My hands are filled with songs. I shall not want.
Come, here is wine and bread,"
The poet said.

BARBARA YOUNG in The Keys of Heaven.

WHY SUCH TAINTED LITERATURE?

Many who have investigated declare there never has been a day when literature is as tainted as now. One has only to watch the news stands and current fiction to see there is much in this charge.

Why is it that those who produce our present day reading feel called upon to intersperse all stories with cursing and swearing as well as a sex complex that is nauseating to cultured people and poisonous to young minds? The amount of this stuff is appalling. It is hard to find a magazine story that is not filled with swearing and blasphemous conversation. Those who make the story plots seem to think nothing will hold the attention of the reader unless it is full of taint and clandestine angles. A woman writing to a recent magazine says to the editor:

"Would it be possible for you to risk an occasional article or story not devoted to lust, adultery, murder, war, hatred of foreigners, scandal, debunking, drunkenness and glorification of bootleggers—something without the kick of a mule in it?"

"Perhaps the public would like what is human, normal and romantic if they were introduced to it in moderate doses."

The following is a sample of the beginning of a story that appeared in one of the most widely read magazines in the United States:

"He played with the notion of having a girl friend. He had sold his business for \$15,000 and retired. He had the time and the money for a love nest. He couldn't marry any girl he might put in that nest, though, for the perfectly good reason that he was already married."

And then begins a mess of slop, crime, rascality and immoral escapades that should make semi-pagans blush to see in print.

Is nothing to be done to save the rising generation from the deluge of filth and poison the printing press is turning into our homes under the guise of modern literature? Surely the days of Sodom could not have produced worse products than some of the output of modern writers.—Richmond Christian Advocate.

NOT A RELIGIOUS BIGOT

Nobody would charge Upton Sinclair with being a religious bigot. If he has any religion it is different from conventional Christianity. He may be meddlesome, but he is not a meddlesome

Methodist as the liquor crowd of New York delights to call the followers of Wesley.

But listen to Upton Sinclair and if you do not like what he says do not call him a bigoted Protestant. Put your objection on some other ground? Sinclair says:

"All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius; and I record my opinion that the prohibition amendment is the greatest step in progress taken by America since the freeing of the slaves."—N. C. Christian Advocate.

"MAKES THE WHOLE WORLD KIN"

H. H. Smith

Religion is the greatest of all levelers. It can bring together as nothing else can, the most inveterate foes, and the battlefield, with all its horrors, has often been the scene of noble Christian acts. Major Stiles, in his book, "Four Years Under Marse Robert," relates an impressive incident connected with the battle of Spotsylvania Court House that well illustrates the thought just stated.

Major Stiles says, "It was almost dark, but as we drew near we saw a wounded Federal soldier clutch the pantaloons of Captain Hunter, who at that moment was passing by, trying pan in hand, and heard him ask, with intense eagerness, 'Can you pray, sir? Can you pray?' The old captain looked down at him with a peculiar expression, and pulled away, saying, 'No, my friend, I don't wish you any harm now, but praying's not exactly my trade.'

"I said to the chaplain, 'Let's go to that man.' As we came up he caught my pants in the same way and uttered the same words, 'Can you pray, sir? Can you pray?' I bent over the poor fellow, found that the wound must necessarily prove mortal, and that soon. We both knelt down by him, and I took his hand in mine, and said, 'My friend, you haven't much time left for prayer, but if you will say after me just these simple words, with heart as well as lips, all will be well with you, 'God have mercy on me a sinner, for Jesus Christ's sake.'

"I never saw such intensity in human gaze, nor ever heard such intensity in human voice, as in the gaze and voice of that dying man as he held my hand and looked into my face, repeating the simple, awful, yet reassuring words I had dictated. He uttered them again and again, with the death rattle in his throat and the death tremor in his frame, until some one shouted, 'They are coming again,' and we broke away and ran down to the guns. It proved to be a false alarm, and we returned immediately—but he was dead, yes, dead and half stripped; but I managed to get my hand upon his blouse a moment and looked at the buttons. He was from the far-off State of Maine.

"It was long before I slept that night," says Major Stiles. "It had been an unparalleled day. The last hour, especially, had brought together elements so diverse and so tremendous, that heart and brain were overstrained in attempting to harmonize and assimilate them. This was the first time in all my career as a soldier that I had heard from a dying man on the battlefield any expression that indicated even so much as a belief in the existence of any other world than this.

"What did it all mean? When that Federal soldier and I had our brief conference and prayer on the dividing line between the two worlds, neither of us felt the slightest tremor of uncertainty about it. To both of us the other world was as certainly existing as this, and infinitely greater. Would I ever see him again? If so, would both of us realize that our few moments of communion and of prayer had meant more perhaps than all the struggles, that day, of the great embattled armies? I went to sleep at last that night, as I shall go this night, feeling that it all was and is too much for me, and committing myself and all my perplexities to the One being who is 'sufficient for these things,' and able to lead us safely through such a world and such experiences."

Ashland, Va.

ITEMS OF INTEREST

.... Johnston W. M. U. meets in annual session with Middlesex Baptist Church, October 24; opening hour 9:45 a.m.

.... Prof. Irving Fisher, of Yale, will speak Sat., Oct. 18, 12:30 p.m., over National Broadcasting Company hookup. "Prohibition as an Economist Sees It." This is Farm and Home hour.

.... Brother B. K. Mason recently preached in a meeting at Orrum for Pastor I. P. Hedgepeth. There were thirteen additions to the church and there is good prospect of putting the Recorder in the budget at an early date.

.... Pastor I. P. Hedgepeth has just closed a meeting at Cedar Creek in which Rev. B. K. Mason did the preaching. There were thirty-five additions to the church and the Recorder was put in the budget. This is fine work.

.... During September and the first two Sundays in October the Hayes-Barton Baptist Church, of Raleigh, received fifty-two members, thirty-four of whom came by baptism. Of course the Kernham campaign helped considerably in this, and we hope yet to garner other sheaves.—J. B. Turner, pastor.

.... We hope hundreds of our good churches in making their budgets for the coming year will put the Recorder in the budget. The hope of our work lies in the interest of our people and they cannot be interested unless they are informed. The mission of the Biblical Recorder is to give the right information and stimulus to our people.

.... In the absence of Pastor Tucker last Sunday, Dr. J. L. Peacock, president of Shaw University, filled the pulpit of the First Church, Raleigh. He preached an excellent sermon on "The fatherhood of God and the Brotherhood of Man." He sounded a true note and his sermon was greatly appreciated. Dr. Peacock is a favorite for supply at the First Baptist Church.

.... In the current number of the Baptist Student there is a fine sketch of Dr. B. W. Spilman, the first field secretary of the Sunday School Board. This sketch was written by Brother William Hall Preston and covers two and a half pages in the magazine. Those in North Carolina who get this periodical will read with pleasure the sketch of this man whom we all love and honor. A splendid cut of Dr. Spilman is published on page one of The Student.

.... A clipping from the local paper of Dillon, S. C., brings a very glowing account of a county-wide revival meeting which is being held in Dillon. Pastor J. Powell Tucker, of the First Church, Raleigh, is doing the preaching and Mr. E. L. Wolslagel, of Biltmore, N. C., is leading the music and is also doing effective personal work. The Dillon paper says that irrespective of church affiliation or creed practically every business house in Dillon closes from 8:45 till 9:45 every day, and the Methodist auditorium and Sunday-school annex have been taxed to capacity to accommodate crowds morning and evening. This is probably the largest auditorium in Dillon. The account in the Dillon paper closes with this statement: "Dr. Tucker has contributed to the cause of better homes, to creating more interest among parents in their boys and girls—these boys and girls who are the county's most valuable asset."

.... President Thurman D. Kitchen left Thursday morning October 9, for Philadelphia to represent Wake Forest College and its School of Medicine at the celebration of Medical Progress at the University of Pennsylvania, to be held October 10-11.

.... Brother Jesse McCarter dropped into the office the other day. He had come to see his brother-in-law, Mr. Coy Todd, who is in a hospital in Raleigh. Mr. Todd was stricken with paralysis and the last report said he was in a serious condition. We hope that later news will be better.

.... Mr. E. L. Wolslagel would like to communicate with any pastors who would like his assistance in leading the singing and doing personal work in revival meetings. He can be reached at Biltmore or Asheville, N. C. Brother Wolslagel has just closed his twenty-first year of musical ministry.

.... Rev. S. W. Oldham, of Wendell, dropped into the office the other day. He was on his way to Morrisville to fill his regular appointment. He said he was to assist Rev. J. E. Lanier in a meeting at Willard Church, near Wallace. He was formerly Brother Lanier's pastor and he baptized Rev. R. R. Lanier.

.... "Reverend and Mrs. Leonard Rowland Pruette announce the marriage of their daughter, Dora Gene, to Mr. Harry Lee Carter on Thursday, the ninth of October, Nineteen hundred and thirty, at high noon, Charlotte, North Carolina." Blessings on these young people.

.... Dr. Arch C. Cree, pastor of the First Baptist Church, of Salisbury, lectured to the faculty and student body of Wingate College last Thursday morning and addressed the Woman's Missionary Union of the Union Association at Mt. Olive Church near Monroe in the afternoon.

.... The North Carolina chapter of the Southern Baptist Theological Seminary Alumni banquet will be held at the Peacock Alley Tea Room, Wednesday evening at six o'clock. Dr. J. B. Weatherspoon, of the Seminary faculty, will make the principal talk. It is urged that every alumnus and every former student of "The School of the Prophets" make plans thus far in advance to be present.—J. B. Turner.

.... Brother J. Louis Price, of Roberts Chapel and Buckhorn Churches, in the West Chowan Association, is leaving us this week for Bloxom, Virginia. So the West Chowan is losing a good man from an important field. We never think of Roberts Chapel and Buckhorn without thinking of the beloved C. W. Scarborough. This is a good country field and should be able to secure a splendid pastor.

.... It seems that we overlooked making a note of the death of Rev. J. S. Jones, the Kneeling Evangelist. We had so fully intended to make note of his death that we thought we had done so. Mrs. Jones writes that several pastors have written to know if they can engage his services in meetings and she wishes us to state that his work on earth is done. Brother Jones held his last meeting in this State, not far from Raleigh. He was a consecrated man, an earnest Gospel preacher, and was beloved by all who knew him.

.... On the twenty-ninth of September we began our revival meeting with the church at Spring Hill, Wagram, N. C. On Monday evening Rev. W. E. Goode, of Scotland Neck, came to our assistance. To say that our people were delighted with his ministry puts it mildly. All of his messages were gems of truth and beauty, drawn from the heart of the Gospel of Jesus Christ. Our church

was greatly strengthened spiritually, and was fortified against the temporal depression that has weighed so heavily upon us for the past several years. On the first Sunday afternoon, four bright boys were buried with the Lord in baptism at Riverton. One was received by letter. We face the future with brighter prospects.—J. R. Miller.

.... Correspondents will please note the following changes in addresses: Revs. Paul K. Drum from Statesville to Wake Forest, Box 484; H. M. Stroup from Spruce Pine to Ramseur; Jesse Blalock from Micaville to Bakersville; Sankey L. Blanton from Louisburg to Newton Theological Institution, Newton Center, Mass.; W. T. Tate from Trough, S. C., to Pacolet Mills, S. C.

.... A number of the members of the Lakewood Baptist Church express regret at the resignation of their pastor, Rev. L. W. Teague. They say he has done a fine work in their church and they can heartily commend him as a man and as a preacher. They believe that any church will be fortunate to secure his services. We have known Brother Teague ever since he was at school at Wake Forest and hold him in high esteem. He is an earnest, consecrated Gospel preacher and is faithful to the Lord and His Word.

.... Bob Peelle Dead. That leaves a vacancy in my heart that will be hard to fill. Among those who fathered me when I first began preaching was Bob Peelle. In more instances than one he was a blessing to me and I shall never forget him. The last time I saw him was at the Baptist State Convention. He purchased a book and gave it to me as a remembrance. He has gone but his work abides. Blessings on his family and friends.—M. A. Adams, Jonesville, S. C.

.... The Southern Baptist Sanatorium for tuberculosis, located at El Paso, Texas, has been closed by the action of the Home Mission Board, and the plant has been leased to Doctor W. W. Britton, former medical director, who will operate it as a private enterprise. The Sanatorium had been operated at a considerable loss every year, and the Board felt it could no longer make up its deficits. Doctor Britton is a Christian gentleman, an expert in the treatment of tuberculosis, and I commend him and his Sanatorium to those who need treatment.—Louis J. Bristow.

.... Two good friends, Mrs. Henry Hunter, of Greensboro, and Miss Alma McDonald, of Jacksonville, Florida, visited the editor and his family last Sunday afternoon. Miss McDonald is a former resident of Greensboro, but she has been living in Jacksonville for several years. She and Mrs. Hunter (then Miss Carrie Mullins), were among the most faithful members of the First Baptist Church, Greensboro, when this scribe was pastor. Miss McDonald is visiting Mrs. Hunter, and while they were in Raleigh they were guests of Mrs. McDowell, a sister of Mrs. Hunter. We were delighted to see these good friends of by-gone happy days.

.... Rev. L. Spurgeon Clark, pastor of the French Broad Baptist Church, concluded a series of revival services in Rockfish Baptist Church, Hope Mills, N. C., on Sunday night, October 5. We had a good meeting considering the depression of the people in this cotton mill town while all the mills are shut down and they can hardly drive the wolf from the door. My work in the French Broad Baptist Church goes well. I have been in this beautiful mountain city for three months. Our Sunday-school attendance has grown almost a hundred. We are running five B. Y. P. U.'s with 130 present last Sunday. Fifteen have been received into the church recently. Large crowds attend all services.—L. S. Clark.

.... "A dollar spent for lunch, lasts five hours; a dollar spent for a necktie, lasts five months; a dollar spent for an automobile, lasts five years; a dollar spent for water power, lasts five generations; a dollar spent in the service of God, lasts for eternity."—Roger Babson.

.... William Jewell College, located at Liberty, Mo., has just opened its eighty-second session under unusually favorable circumstances. The student body is larger than that of last year. There are eighty-three ministerial and missionary students in the College; sixty-seven of these are men and sixteen are girls. The spirit of the school is unusually fine and both faculty and student body are happy in the prospect of a great year.

.... This year Wake Forest has eight students who are doing their senior work in medicine at the University of Pennsylvania. Those who are finishing this year are "Bob" Owens, Canton; T. J. Stephenson, Seaboard; T. W. Baker, Ahoskie; and L. E. Fleming, Charlotte. Those entering this fall are Margaret Lineberry, Raleigh, J. S. Holbrook, Traphill; J. H. Patterson, Broadway; and R. B. Outland, Rich Square.

.... The First Baptist Church of Petersburg, Va., recently extended a call to Rev. Edward Hughes Pruden. This church is now worshipping in a beautiful new plant which is fast nearing completion. It represents an expenditure of more than \$200,000 and when finished will be one of the finest plants in the State. Mr. Pruden, a young man still in his twenties, has only recently completed his theological studies, having attended the University of Richmond, Va., the Southern Baptist Theological Seminary, Yale University, and the University of Edinburgh, Scotland. This young minister is the son of Mr. James Richard Pruden, a native North Carolinian, born and reared near Seaboard, and who has been treasurer and deacon of the Baptist Church at Chase City, Va., for the past thirty years.

.... Enclosed find check for subscription to Biblical Recorder. I began reading the Recorder when I was not interested in anything but the children's corner. The paper has grown on me through the years. Yesterday, October 5th, I closed my fourth year as pastor of the First Baptist Church of this place. During that period we have had near four hundred additions to the church and more than trebled our contribution to all objects. Wewoka is a modern little city of over ten thousand population according to 1930 census. I have a most appreciative people to work with, and have been graciously received by Oklahoma Baptists, but at times get homesick for the fellowship of North Carolina Baptists. Best wishes to you and the Recorder.—T. Grady Nanney, Pastor.

.... In harmony with programs of previous years the First Baptist Church, Shreveport, Louisiana, Dr. M. E. Dodd, pastor, is giving one program a month over radio station KWKH to the denominational interests. The first such program of this year will be given at nine o'clock p.m. on Sunday, October 19th, and will be devoted to the State Mission Program of all the states in the South in the interest of State Mission Day in the Sunday-schools on October 26th. The special speaker for this service will be Dr. F. S. Groner, for ten years State Mission Secretary of Texas. The November program will occur on Sunday, November 9th. Dr. W. J. McGlothlin, President of the Southern Baptist Convention, has been invited to be the speaker. The December program will be given on the evening of Sunday, the 28th, and will be devoted to Baptist Student interests under the direction of the Baptist Student Union with Mr. W. S. Preston of Nashville as the speaker.—M. E. Dodd.

WE FACE A CRISIS!

On Tuesday, November 11, the Baptist State
Convention Meets in its

One Hundredth Annual Session

in the First Baptist Church in Raleigh

The Convention has issued bonds for the several Colleges, and
we must meet the following amounts on the dates named:

November 17 and 18, notes with the Raleigh Banks - - - - -	\$85,500.00
December 1, Bonds and Interest - - -	\$62,500.00
February 1, 1931, Bonds and Interest -	\$71,392.40
	\$219,392.40

These obligations must be met on time. The dates
of payments cannot be postponed.

We therefore appeal to every Baptist in North Carolina who loves the Convention
and is jealous for its honor and credit, to pay his pledge to the Centennial Fund;
and to every Church to pay immediately its obligations to the Co-operative Pro-
gram, that we may redeem our promises made to the Banks and Keep Faith with
the Bond Holders.

The next Thirty Days means Success or Disaster
for Our Convention! Which Shall it Be?

Rush all funds to Walters Durham, Treasurer, Raleigh, N. C.

Charles E. Maddry, General Secretary.

OVER THE ANDES IN A BOX-CAR

Ernest O. Sellers

It seemed to be my luck to cross the tracks of a political upheaval in every South American republic I visited on my recent tour of that continent.

They began with contacts and descriptions of the troubles in the State of Espírito Santo in Brazil and continued clear on around to the political upheaval and near change of Presidents in Panama and the troubles now so frequently mentioned in the press dispatches from Cuba. I passed through the gathering storm in Argentina but a few days before the overthrow of the Irigoyan government and experienced martial law in Mendoza.

In Chili the University students were in an uprising and the president defying the army to "start something," though a majority of those who talked with me seemed to favor President Ibanez and his benevolently despotic regime.

In Bolivia I arrived a few days after the overthrow of President Siles. The gutted residence of his mother-in-law where he was temporarily residing bore mute but forceful evidence of the temper of the populace and tales told me by eye-witnesses of the shooting and rioting were graphic indeed.

But it was as I was leaving Bolivia that I met my real thrill. Like the Negro who had a bank window closed in his face while seeking to withdraw his thirty cent balance and exclaimed, "dat bank done bus right in mah face," so the Peru fracas was right in my face as I boarded the boat to cross Lake Titicaca on my journey to and through Arequipa down to Mollendo to take the Grace lines "Santa Maria" for Panama.

Trains out of Bolivia only run once and some twice each week. The one down to Buenos Aires is a three day trip. The one to Arica had left for that week and the one to Antofagasta had had the first time in its history a wash-out and no one knew when it would resume operations. The swamps at the Amazon headwaters are even more of a barrier than the mountains one must surmount to reach that great river. Therefore it seemed that to go ahead was all we could do. After the long, yet delightfully interesting ride across that two mile high lake, almost two-thirds the size of Lake Erie, we reached Puno (6,000 population) in Peru about ten p.m. Military officers met us at the dock and put about a dozen of us on a much smaller boat for the night at the same time sending our larger boat back up the lake after additional soldiers. The next day we were taken up to the "Ferrocarillo" or railway hotel next door to the fourth army headquarters.

For three days we were entertained by military and civilian demonstrations, "proclamations" were distributed, cathedral bells were rung, bands paraded and other forms of excitement. Banks were closed but through some store-keepers we managed to exchange Bolivian for Peruvian money. We haunted the shops and markets and studied the Indians (eighty per cent of the population in that part of Peru are Indian).

We climbed hills, some only at a 12,000 foot altitude affect the stoutest heart. We inspected the curious native "balsa" boats made of reeds and observed the huge packs on the back of nearly every Indian, man or woman. The droves of llama's (pronounced Yama) the wonderful alpacas and yacuna rugs and wooden blankets and pochos all made an interesting exhibit. To see cattle standing neck deep in the cold snow fed waters of the lake and feeding upon the tender grass and reeds growing on the bottom was a sight none of us ever even dreamed we would see. By the end of the third day five of us had become a "turismo" party and were interviewing and telegraphing to see if we could get through to the coast. We consisted of two doctors from the league of nations who had been making a several months health survey of Bolivia—one was a professor from the University of Madrid on a six months leave of absence—a young Jew salesman from New York City, a young Peruvian engineer from Callao and myself.

Late that last day word came from the "junta" in Arequipa that we might proceed on a freight train that would leave "Manyana" and that the regular bi-weekly passenger service would be resumed "soon."

Between four and five o'clock the next morning we climbed into a box-car that was loaded with bales of Alapaca wool. To pack our more than thirty pieces baggage in and to adjust the bales of wool to make comfortable positions for the five pilgrims, doing all of this by starlight and in the most decidedly chilly atmosphere furnished us no little sport.

It was not a long train. The crew and some men in charge of the three car-loads of cattle all rode on the car roofs, and at times we did the same, for fifteen and one-half hours we rode over the top of the world. Not until we were within fifty miles

or so of Arequipa did we at any time descend lower than 12,000 feet and at the highest elevation we reached 14,660 feet or higher than Pike's Peak, Colorado.

It is a wild, dreary, desert country. Little vegetation is seen and our constant wonder was where the sheep, llamas and pacunas could find food enough to sustain life. Occasionally "Estaysias" were seen and once in an hour or two we would pass a wayside station or water tank about which a few Indians would be gathered.

Surprisingly few bridges or culverts and no tunnels were passed as the railway wound up first one and then another valley, crossed several high plateaus and finally descended, skirting several snow-clad mountains, into another valley and followed a snow-fed streamlet down into Arequipa, 7,500 feet high. No city in the world has a more beautiful location or enjoys a more marked contrast in its favor. Entering or leaving that small valley of well irrigated and highly cultivated land the city is guarded by "Misti," 22,000 feet high, and other snow clad peaks which make a picture that is charmingly beautiful and never to be forgotten. Good hotels, warm spring water baths, wonderful churches, modern stores, tram-cars and warehouses. A first-class railway with good Pullman equipment running through the 107 mile desert to Mollendo, well for us it seemed almost too good to be true.

In Arequipa we found college boys with special arm bands and carrying muskets as they patrolled the streets for martial law was in control. But foreigners were shown every possible consideration.

I have seen the deserts of Arabia, Egypt and our own far west but none of them surpass that of Chili between Arequipa and Mollendo. For rugged dreariness, shifting sands, rocks that are beautiful in their ugliness, mirages that hold everyone's attention, it is a land that must be seen to be appreciated for it exhausts one's language to attempt to describe it. Painted Desert, Grand Canyon and Sahara are all rolled into one.

Upon reaching Mollendo, where the port was opened again for the first day after the revolution, we found the Chillian line boat "Aconcagua" waiting to pick up a large list of stranded ones like ourselves.

It is a thrilling experience to swing out into space in or hanging onto a strong wooden chair over a small boat as it sweeps up on the crest of a ten-foot wave and be dropped therein. But such is the Mollendo method as there is no harbor and your ship is anchored a mile out. However, those operations are skillful and seldom do any accidents occur in spite of the shouts of workmen, the shrieks of women passengers and the "wise cracks" every one seems to think he is called upon to make.

Our northward journey is interrupted two days later as we stop at Callao and take a ten minute trolley ride up to Lima, Peru's capital, a wonderfully beautiful city of about 175,000 population.

There we heard more of details about President Leguia's overthrow. (He was then a prisoner on the "Admiral Grau" anchored near our ship.) We were told of the spy system of the past half dozen years, how men and boys had been imprisoned without being brought to trial and other acts of despotism. Surprisingly little damage had been done, while the mob rule prevailed, except to the office of the President's supporting newspaper, his own and the homes of many of his political supporters.

The beautiful new boulevard which had been named for him was profusely plastered from end to end with paper signs to the effect that it is now to be called "Avenida Arequipa" naming it after the city where the revolution began. The flags of various nationals were freely displayed and in every case respected. Indeed the revolutionaries seemed to take every necessary step to avoid any foreign complications. Lima is beautiful. It is ancient, for its University dates from 1551. Its Cathedral, where rest the bones of Pizarro, is perhaps the largest and most ornate in South America. The new and modern parts of the city are being built along the lines of the finest in Paris and other European cities. Its bus and trolley service, bands and shipping offices, plazas and parks, schools and hospitals will rank with the best to be found anywhere.

A day spent with my Madrid doctor friend being shown about by Sr. A. Carrillo, Mexican Consul and formerly a resident of New Orleans was a most pleasing and delightful last memory of Peru which is great in its possibilities. Its thrilling history of over 400 years is a testimony to its vitality and a prophecy of its continued importance and influence.

The amazing quantity of copper, cotton and hides brought out to our ship from the three or four other small ports we made in Peru were mute evidence that there are folk and tracts of territory productive of much wealth lying back of that forbidding and dreary looking country which one American college president called a "waste" not a coast line.

GIVING OR SHARING

The Baptist Record

There is a difference between sharing and giving. Giving may be sharing, but not necessarily so. Indeed there is a good deal of giving which is not sharing. The New Testament apparently has more to say about sharing than it does about giving. It would seem that sharing is a distinctively Christian conception and practice. You will probably not find this word "share" or "sharing" in your King James version, but the idea is there and the word itself is found in the American Standard Revision. In the old version the word is "partake" or "communicate" or "have fellowship," or some similar expression. But the root of the word which is variously translated means "together," and one of its derivatives is translated "in common."

It takes a good deal of thinking to get the full meaning of a word. Now whatever may be the word in any of our English translations it is worth tracing this idea in its various relationships. For example, in Hebrews to show the thorough identification of the Lord Jesus with the human race, it is said, "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same." Here the human race is represented as sharing in the same physical nature, not simply a similar nature, but the identical nature imparted to them by a common ancestry. And Jesus shares it with us by being born a human being. Here is the idea of having one thing in common.

Again in Romans (15:27) Paul says, "If the Gentiles have been made partakers of their spiritual things they owe it to them to minister (as a religious act) to them in carnal things." Here the Jews are said to have shared the gospel with the Gentile churches in Macedonia.

When Christians suffer they are said to share Christ's sufferings (1 Peter) and Paul warns Timothy against sharing other people's sins. In all these things there is the sense of fellowship, comradeship. In the twelfth chapter of Romans, Paul urges the communicating to the necessity of the saints. Here again is the idea of sharing. And writing to the Philippians Paul says, "No church had fellowship with me in the matter of giving and receiving but ye only." Here they shared with Paul what they had and had a share in what he did. And Paul says to the Galatians, "Let him that is taught in the word share with (communicate) him that teacheth in all good things. It is not simply giving to him; it is more, sharing with him. And in Hebrews it is said, "To do good and to communicate (share) forget not, for with such sacrifices God is well pleased. This takes you back to the Jewish sacrifices where the worshipper partook of the offering.

Of course no one will forget the experience of the apostolic church following the outpouring of the Spirit on the day of Pentecost, where we are told that they had all things common. Again in the fourth chapter, "And the multitude of them that believed were of one heart and soul, and not one of them said that aught of the things which he possessed was his own, but they had all things common."

Now to indicate some of the differences between sharing and giving. Giving often has an air of condescension. This is not the Christian attitude. Again giving assumes an attitude of ownership. And this is not the Christian attitude. Not one of them said that aught of the things which he possessed was his own. They knew better. They were trustees of things which God allowed them to hold and to use. We are all apt to be property conscious, when as a matter of fact we do not own anything. God owns it all and we are here to share what we hold in trust with those who are in any need, whether it be of food for the body or the bread of life for the souls of men.

Again sharing involves fellowship, mutual participation. If I give a tramp a plate of food at my back door I do not share it with him. But if I invite one of God's servants to my home and my table, I share with him what I hold in trust. And if I make an offering to missions or to Christian education or benevolence, I share what I have with them in the service they are rendering to God and to humanity.

Another fact about sharing is that it involves an equitable division of goods. We may hand out to a tramp a few cold biscuits, but if we mean to give as a religious service, it involves more than tossing a few pennies or dollars, that we do not need, into the collection basket. It means taking the Lord's work into our whole scheme and plan of living. To count that into the distribution of our income, to share this with the objects which claim our support, to make them a part of our lives and of ourselves. There is a difference between sharing and giving.

ENCYCLICAL LETTER QUOTED

(The Supreme Council of Masons held in Dallas, Texas, read the encyclical letter of the Pope, and adopted the following resolutions.—Editor Recorder.)

An Encyclical letter recently published and generally circulated throughout the United States, the resolution regarding the attack on the public schools said, "Indirectly but with evident purpose and design of injuring and, if possible, destroying our American ideal of public education, condemns and severely criticises all schools and systems of education not dominated or supervised by the Church of Rome."

It set forth:

"It is asserted by the Pope in his Encyclical, that exclusive State control of public education is the cause of great evil;

"That the educative mission of the Church of Rome extends over all people without limitation and with no right in any civil power to oppose or prevent it;

"That the Church is independent of all earthly government or power in the exercise of its educative mission;

"That the Church of Rome has insisted that our public schools must be subject to the rules of divine law, of which the Church of Rome is the exclusive, infallible custodian, interpreter and teacher;

"That it is the duty of the State to help the Church (meaning the Roman Church) maintain its religious schools by aid from public funds and equally the duty of all Catholics, as an act of religion, to demand that the State perform this duty."

The Masonic organization then asserted that "We, as citizens of the United States and Freemasons, hold these declarations of principles and claims of right and authority to be false and contrary to our institutions of liberty and equality, directly opposed to our ideals of public education as exemplified by our free public schools, and especially subversive of the eternal principles, ideals and teachings, both of Freemasonry and of free government."

Its resolution, then, as the supreme council of the Ancient and Accepted Scottish Rite of the Southern jurisdiction of the United States, was:

"That we deny now, as we have always denied, the right of any church or ecclesiastical power, foreign or domestic, to control or supervise the free public school system of the United States, or the educational system of any State or nation wherever on earth situated.

"That we believe now, as we have always believed, in the ideals of liberty, both religious and political, as typified by the principles enunciated in the Declaration of Independence and written into the Constitution of our Republic and those of the several states of which it is composed.

"That we honor now, as we have always honored, the devotion of Freemasonry to the ideals of education, instruction and enlightenment of the masses because we hold these ideals to be the mortal enemies of that fanaticism and bigotry which persecute for opinion's sake and intimate crusades against whatever they deem contrary to the law of God or the verity of dogma."

"That we reassert our unqualified faith in the fundamental soundness of our public system of free schools, which we hold to be the hope and the cherished institution of the common people of our country, one of the foundation stones and chief supports of our democracy and the surest guarantee of our ideals of liberty and equality.

"That we proclaim to whosoever may be concerned that we shall continue, as in the past, to shield and defend our public schools against the attacks of all who seek, by whatever means and for whatever purpose, to weaken or destroy them, even to the last iota of our strength and the last farthing of our resources.

"That we are opposed to and will employ all lawful means to prevent the expenditure of public funds, whether State or Federal, for the use, support or maintenance of sectarian educational institutions.

"That we controvert and condemn the false claims of right set forth in the aforesaid encyclical and deprecate the unworthy purpose of its promulgation, in that it seeks to attack and destroy the confidence of the people in our free school system and in the principle of state control of education.

"That we commend that section of the American press which called attention to the false claims and unsound principles set forth in the encyclical, exposing its iniquities with a vigorous defense of our system of free public schools and a warning to all powers and associations, whether religious,

political or social, that though they are free in this country to proclaim what they may choose, the free public school system shall be preserved as the heritage and a beloved institution of a free and independent people.

"That we strongly protest, as against an unfriendly act, the effort of any foreign power which seeks to disturb or overthrow the peace and harmony of our citizenship, while at the same time enjoying in our Nation greater freedom of belief and action, rights and privileges than those accorded by such aggressors in their own domain."

The resolution made the observation that "eternal vigilance is the price of freedom, and the liberties of a people, once lost, are not easily regained. These truths must be maintained if government by the people shall not perish from the earth."—Dallas Morning Star.

PRESENTATION OF MONUMENT

(Address of Justice Heriot Clarkson, of the Supreme Court of North Carolina, presenting the monument built to the memory of Lt. Colonel Patrick Ferguson, to the representatives of the British Government, on October 7, 1930.)

Duty is said to be the sublimest word in the English language. The people of every race and clime admire heroism, whether it be in friend or foe. Lieutenant Colonel Patrick Ferguson was a son of a barrister and high official and the scion of a noble Scotch family. He was well-trained for warfare and is spoken of as "brave and human."

A century and a half ago today, Lord Cornwallis had camped with his main army at Charlotte. Colonel Ferguson, his trusted lieutenant, was on this mountain with some 1,100 British and Tories. He looked around him—Charleston had fallen, Gates had been defeated at Camden, and many had lost hope and joined the British cause. The only regiment intact, in the morasses of the Pee Dee and Black Rivers, was the Marion Brigade, famous in song and story, and the General and each soldier wore on his cap "Liberty or death." Colonel Ferguson, on this mountain top, thought his army so secure that he said "All the Rebels on earth could not drive him from it." The command to each of the patriots was to "surround the enemy" and "go to the battle firmly resolved to fight till he dies." The brave mountaineers and others from Virginia, Tennessee, the Carolinas and Georgia, came up the mountain on all sides and surrounded the Loyalists, but were thrice driven back. Colonel Ferguson scorned to surrender. He had two horses killed under him; and, although his sword was broken in the conflict, this hero continued to fight until he fell from his horse with eight wounds, one of them through his head. His famous whistle with which he rallied his forces was silenced forever. Nearly every Loyalist was either captured or killed. With Ferguson's death began the downfall of the British rule—the sequel was the surrender of Lord Cornwallis at Yorktown.

Then was born the mightiest democracy on this earth. More than a century and a third go by. The World War has started—to make the world safe for democracy—The United States joined the British, French and other allies to destroy autocracy. Von Hindenburg, the brave German General, now the great President of the German Republic, made a defense that he thought no troops on this earth could break. It was the descendants of the heroes of Kings Mountain and others, the 30th Division—North, South Carolina and Tennessee troops—a part of the fourth British Army commanded by General Rawlinson, who first broke through the Hindenburg Line. In the World War seventy-six Congressional medals were awarded for bravery beyond duty. North, South Carolina and Tennessee troops received thirteen—one-sixth on the entire number.

Shall this blood be spilt in vain? Or shall Isaiah's prophecy come true. "And he shall judge among the nations and shall rebuke many people and they shall beat their swords into plough shares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

A merciful Providence has put it into the hearts of the people of this Nation to join the World Court. All honor to our President for the noble stand he has taken in this matter. May the time come, and not far away, when this nation will enter the front door and take her seat in the League of Nations with Great Britain, France and fifty-two other nations, so that war may be outlawed like murder. If it was logical to join with the allies for war, the logic of the situation is to join the League of all Nations for peace.

Mr. Chairman, a kind Providence has put it

into the heart of a citizen of the United States to erect this marker to a soldier of the British Empire, who died a heroic death on the field of battle, far from his home and native land, in performance of duty, fighting for his king and Country. Standing today upon this solemn spot, sanctified by the blood of patriot and Loyalist, all differences vanish, all misunderstandings perish, and all strife is hushed, because we are assembled in the presence of the ashes of the heroic dead. Therefore, whether Ferguson be American or English, his courage, his devotion to his country and his fidelity to his cause, mark him as a worthy representative of our great Anglo-Saxon civilization.

As an emblem of peace and friendship of the people of the United States, I present this marker to the representative of our mother country from the daughter. We dedicate it with the hope that there may come to pass the angelic proclamation heard on the Judean hills by the shepherds watching their flocks by night, when the Prince of Peace was born:

"Glory to God in the highest and on earth peace, good will toward men."

NORTH CAROLINA PAYS \$275,000.00 INTO THE TREASURY

Colonel Fred A. Olds Traces the Growth of Federal Taxes

The Raleigh Times

North Carolina is one of Uncle Sam's biggest assets as a revenue producer. During the twelve months which ended with June of this year it paid into the United States Treasury \$275,000,000, and stands second to New York, which calls itself the Empire State.

The "magician" who collects this vast sum is William Grissom, and he smilingly says that the Federal revenue is collected from two "empires," North Carolina and New York, and 46 smaller states.

The story of the rise of this State into such prominence as a national asset is worth telling. He took the position of revenue collector for North Carolina October 24, 1921, succeeding Josiah W. Bailey. For the fiscal year ended June 30, 1922, Bailey's part of the collections for the one-third of a year and Grissom's for the remaining two-thirds totalled \$123,000,000, and this State ranked as eighth in this respect.

For the fiscal year ended June 30, 1923, the total was \$141,000,000; the rank was seventh.

For the fiscal year ended 1924 the collections were \$158,000,000; rank sixth.

In 1925, collections \$167,000,000; rank fifth.

In 1926, collections \$193,000,000; rank fifth.

In 1927, collections \$206,000,000; rank fourth.

In 1928, collections \$226,000,000; rank third.

In 1929, collections \$255,000,000; rank second.

In 1930, collections \$275,000,000; rank second.

Thus in eight years time North Carolina has climbed from the eighth place to the second.

Something else has happened. Just before Collector Grissom came the collections cost 24 cents on the \$100, but since the cost has been reduced to only 6 cents on the \$100.

But the average cost of collections in the 65 revenue districts in the United States is \$1.20 on the \$100.

In this State such a large proportion of these revenue taxes is in "stamp taxes" on tobacco, which are easily and cheaply collected.

So the cost here, 6 cents on the \$100, is only a twentieth of the average in the other districts in the United States.

RECEIPTS COOPERATIVE PROGRAM—SEPTEMBER, 1930

Charles E. Maddy, General Secretary

During the month of September we have received on the Cooperative Program a total of \$29,366.19. Of this amount \$5,408.25 was designated and \$23,957.94 was received undesignated.

Distribution	a
State Missions—Share General Fund	5,510.33
State Missions—Designated	3,015.94
State Missions—Miscellaneous Income	1,268.38
Education—Share General Fund	5,510.33
Education—Designated	69.53
Hospital—Share General Fund	958.31
Hospital—Designated	92.96
Foreign Missions—Designated	812.47
Home Missions—Designated	130.07
Ministers' R.—Designated	18.90
Southwide Objects—Share General Fund	11,978.97

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.—Matt. 6:6.

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MAN'S ETERNITY GOD'S OPPORTUNITY

On the next page will be found a call to prayer signed by Dr. Maddry and the writer. Dr. Maddry insisted that the writer sign first as he has been longer in the general service of the denomination. We want to say in the beginning that we assume no authority in issuing this call to prayer. The burden rests more heavily upon Dr. Maddry than upon any other man in the denomination, and for that reason he is justified in calling upon you his brethren and sisters, as Paul did upon the Corinthians to be helpers together by your prayers. The writer's deep interest in the work of the Convention which he has served as best he could for twenty-eight years, and his jealousy for its honor, is his explanation for joining Brother Maddry in this call, with deepest humility and sincere affection for our brethren we are sending out this request.

Our situation is explained in the heading of this brief editorial. This is our *Extremity*, and it will be God's *Opportunity*, if we call upon Him in faith. It is the Lord's work that we are writing about, and He is more interested in its success than any of us can be, and yet that success is conditioned in large measure, upon our prayers. Christ taught us to pray, "Thy Kingdom Come," and we are engaged in the work of bringing His Kingdom.

There has been much discussion recently as to whether we should pray for rain. There is no doubt in this writer's mind but that is a legitimate prayer, and will be answered, if offered in faith. Whatever one may think about praying for temporal blessings, no Christian should doubt for a moment that when we pray for the extension of Christ's Kingdom, we are praying according to His will, and we can offer that prayer in His name.

When Abraham's faith was tested to the limit, God came to him in his extremity, and provided a sacrifice, and Abraham called that place Jehovah-Jireh, which being interpreted means, "The Lord will Provide," or to make it more modern, "Man's Extremity is God's Opportunity."

Never before in this writer's experience, if indeed in the life of the Convention, was our extremity so great, or the need of Divine help so urgent. And yet we can meet this crisis and save the situation if we will, and we will if God makes us willing.

A layman who is deeply interested in the work of the denomination, and especially in our present situation, wrote that after a day which had been quite depressing, he opened a little devotional book called "Daily Strength for Daily Needs," and found this passage which had been put down for that day: "Be ye strong, all ye people of the land, saith the Lord, and work; and I am with you alway, saith the Lord of hosts."

It seems dark now, but God can drive away the clouds if we trust Him and call upon Him for His help. We should come before Him in deep humility, and with contrite hearts confess our sins and ask Him to guide us through the darkness. This is the day of our extremity, let us by earnest, importunate prayer, make it the day of God's opportunity!

THE WOMEN AND THEIR MONEY

Much of the money that is contributed for the extension of the Kingdom of God is given by our women, much more than the average reader thinks. The W. M. U. of North Carolina reported as raised for all objects last year \$31,699.00. This was for missions and benevolences. Two things should be considered: first, not all the women, in our churches belong to the W. M. societies, and second, those who do belong to these societies give to local expenses, and this is not included in the amount mentioned above.

The total reported from the churches, including the gifts of the women was \$795,797.80. It will be seen by these figures that the W. M. Societies gave nearly one-half of what was contributed to missions and benevolences.

That the women in some churches give all that is given by the church to missions was brought out by Mrs. Jones in discussing woman's work at the Convention last year. Here is a paragraph from her address:

One of the problems that we face in our work that we wish to put before this Convention is that the policy of the Woman's Missionary Societies paying all funds to the treasurer of the local church, adopted at the beginning of the 75-Million Campaign, has proved unsatisfactory, both to the Union and the denomination. In some instances, the money for missions and benevolences sent in from a given church has been entirely the gift of the women in that church, gifts from the male membership being used entirely for local expenses. May we suggest that this condition might be remedied by the treasurer of the local church stating when he sends in funds, that so much of the amount sent in was given by the Woman's Missionary Society. We appeal to the pastors to see that this is changed.

Under no circumstances should money contributed by the women, or by any other members, be used for local expenses. That is a pure diversion of sacred trust funds, and should not be done under any circumstances. The new method, as Mrs. Jones says, was one of the innovations that came with the 75-Million Campaign. Under the old plan the treasurer of the Missionary Society sent the money direct to the treasurer of the Convention, with the division to the several objects, the society agreeing on the division. A duplicate of the transmission statement was furnished the church treasurer in order that the church might be duly credited with the amount. It was entered on the books of the treasurer of the Convention and acknowledged by him in the Biblical Recorder. The church treasurer, of course, entered it on his books.

The women are growing dissatisfied with the present plan. They think that the church as a whole should pay its part of the contribution to missions and benevolences, and not leave it all for the women to do, as is the custom with some churches. The women are unquestionably right. It is an injustice to the male members to apply all they give to local purposes. The women would not give less to missions and benevolence, and what the men give would help to get us out of our present deplorable lack of balance in our contributions; and the men would have part in carrying out the great commission of our Lord. The women believe that if the men in the churches would give their part toward missions and benevolences and not use the money the women contribute to that purpose, and if this were done throughout the whole South, the proportion of our money that goes to outside objects would be greatly increased. That this would be the result we have not the shadow of a doubt.

God's Love: The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.—Jeremiah 31:3.

AUTHORITY OR DEMOCRACY

A lengthy paper has recently come to this desk from Brother N. H. Tull, Business Manager of the Baptist Bible Institute, of New Orleans. Brother Tull is a business man and evidently has an intimate acquaintance with the banking business and he also seems to have a clear understanding as to the difference between the government of the Catholic church and that of the Baptist denomination. He shows why it is easier for the Catholics than the Baptists to borrow money from a bank, or bonding company. The Catholics have a centralized authority. Mr. Tull says that so far as he can ascertain no creditor anywhere has lost money on a Baptist loan.

As we read Mr. Tull's very informing paper, there came to mind our form of organization, and it is of this that we shall write in this editorial. In reality the Baptists have no organization except the local church. All the larger gatherings are simply cooperative bodies through which the local churches carry on their work, but not one of these larger bodies, from the district association to the Southern Convention has any authority over the local church. We must do through cooperation, what the Roman Catholics do by authority. No one church could support the mission enterprises or institutions of the denomination, they must do this work in cooperation with other churches in a given territory, and this cooperation is secured through larger bodies, such as associations, State Conventions and the Southern Convention.

These larger bodies hold annual sessions lasting from two to four days. It would be impossible for a great mass meeting like the Southern Convention to consider details in such a short time. Agencies are appointed to which are committed the carrying out of the details. We have an executive committee of the Southern Convention, and boards of trustees for the several institutions. The states have similar agencies, though sometimes with different names. Their names indicate the duties they are to perform. The Executive Committee is to execute and not plan, or originate policies. The trustees are given in trust interests of the institutions which they are appointed to manage, within certain limitations. Sometimes one of these larger bodies, for lack of time or from some other cause, refers a matter to one of its agencies "with power to act." In that case the agency, under the authority granted it by the larger body, is at liberty to act according to its best judgment. But if a policy is fixed and well-known by the larger body, the agency has no authority to make a radical change in that policy under the assumption that the larger body when it meets will ratify the action of the smaller body. Such action would likely lead to all sorts of complications and embarrassments.

It must be confessed that the Catholic form of government is more efficient. Indeed, it has been said Catholics have the most perfect and efficient business organization in the world. And yet, we would not think of exchanging our democracy for the efficiency of the Catholic Church which comes to it through centralized authority. A lawyer, who is an elder in a Presbyterian church told the writer that he had a case in which church property was involved. In preparing the case it was necessary for him to study the polity of the larger denomination. He said, "My investigation led me to the conclusion that a Baptist church is the purest democracy on earth."

Baptists are jealous of their democracy, and value it beyond price. The very suspicion that any of our agencies are usurping authority that does not belong to them, is the heaviest blow that could be struck at cooperation. Baptists can be led, but they cannot be driven. As has been said recently in these columns the trend in our denomination now is back to the local churches. Our local churches are our only organizations, and recognizing their final authority is the only way

to secure their cooperation. The late meeting of the Executive Committee of the Southern Convention rang true on Baptist democracy. We have stated before that Dr. Maddry and the General Board recognize the authority of the local church.

We cannot spare space for Brother Tull's article, as it is necessarily quite long, but we shall file it for reference. As we read it we were led to think of our democracy and its priceless value. What has been written above is trite to our older brethren, but many of the younger ones are not so familiar with our form of church government. We hear some of the younger generation speak of the denomination as "The Baptist Church," when there is no such thing on earth; but the Baptist churches, through cooperation, have proved their efficiency.

SOME RESULTS OF STATE MISSION WORK

The most important results of our State Mission work are spiritual and cannot be tabulated. It would be a conservative estimate to say that 200,000 persons have been led to Christ and baptized by State missionaries. That question of Christ's, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" has come down through the centuries and is still unanswered. With these solemn words of our Master ringing in our ears how futile it would be to try to compute the work of State Missions in terms of dollars and cents. Still it may be well to consider a few of the visible results.

When the little book from which we get much of our data was written the churches planted or aided by the State Board of Missions, were giving two-thirds of the money contributed for general denominational work. We have not had opportunity to make an investigation since then, but assume that the ratio holds good still.

There are seven associations in which there was greatest destitution, and in which the State Board has done its greatest work. These are the Atlantic, Neuse, Roanoke, Piedmont, Pilot Mountain, Mecklenburg and Calhoun, Gaston. In some of these the State Board planted or aided every church. We do not mean that these are the only associations in which the Board has done any work. In building up the weak places it has literally reached from Murphy to Manteo. But we take these seven associations as they embrace the territory in which was our greatest destitution. There are 306 churches with a total membership of 67,785, and the total contributions to the Convention objects reached \$252,367.03, or just a little less than a third contributed by the whole State.

The per capita contribution for the whole State was \$2.00 while the per capita in these seven associations was \$3.72. The Piedmont led the State in per capita gifts with \$5.43 and the Pilot Mountain came next with \$4.67.

In almost every town and city in the State the results of State Missions are visible. Let us begin at Asheville and come down the Southern to Selma. The Board founded or aided churches in Asheville, Marion, Hickory, Statesville, Salisbury, Lexington, Thomasville, High Point, Greensboro, Gibsonville, Burlington, Graham, Haw River, Mebane, Durham, Raleigh, Selma.

Running down the Southern from Charlotte to Winston-Salem, Mocksville, Mooresville and almost every other town along the line has been aided by the State Mission Board. The First Church, Winston-Salem, was planted by the Board of Missions, and with one or two exceptions every other church in the city was planted and fostered by the Board of Missions, some of them still being aided.

With Charlotte as a starting point we come down the Seaboard and find State Mission churches in Charlotte, Matthews, Monroe, Wingate, Marshville, Wadesboro, Rockingham, Hamlet, Laurinburg, Maxton, Pembroke, Lumberton, Wilmington.

Turning off on the Coast Line from Maxton we have Red Springs, Fayetteville, Godwin, (we are not sure about Dunn, but think the Board aided that

church at one time), Benson, Four Oaks, Smithfield, Selma, and several smaller points between there and Wilson. When we reach Wilson we come into the territory of the Roanoke, with Rocky Mount, Tarboro, Scotland Neck and Weldon.

If we were to go out into the country districts we would find more churches than in the towns that have been aided by the Board. But why go on? This should convince the reader of the vastly important work that has been done by the State Board.

We have made a mental survey of the State and very likely have overlooked some places, as we jotted down the points from memory. We shall endeavor to show in our next issue how much these churches are worth to our denomination.

TWO EXTREMES

In doing the Lord's work there are two extremes that should be avoided, or it would perhaps be better to say that there are two essentials that should be coordinated. These are faith and works, or the machinery and the power. Our organizations constitute the machinery, while power comes from God in answer to prayer.

James, the brother of our Lord says, "Even so faith, if it have not works, is dead in itself. Yea a man will say 'thou hast faith and I have works;' show me thy faith apart from thy works, and I by my works, will show thee my faith." Cornelius kept the two in their right relation, for the angel which he saw in a vision said to him "Thy prayers and thine alms are gone up for a memorial before God." The two are like the two oars of a boat. If one is used all the time while the other is idle, the boat goes around in a circle, but if both are plied at the same time, the vessel shoots forward. Prayers and alms—machinery and power—working together.

In 1900 the Layman's Movement was inaugurated. At first it was interdenominational, but like most such movements, it failed. Each denomination then sought to organize and enlist its laymen. The effort was to enlist every member of every church, and an every-member canvass was put on in the hope that a pledge might be secured from every member to carry on the Lord's work. The Layman's Movement—now the Baptist Brotherhood—has been in operation for twenty years. If an honest-to-goodness canvass has been made in any state we have not heard of it. Perhaps not more than a third of the Baptists of the South have been enlisted. What tremendous waste power there is in the hosts of unenlisted Southern Baptists! In an article in the current issue of *Home and Foreign Fields*, Dr. John J. Hurt, pastor of the First Church, Jackson, Tennessee, says that ninety-nine per cent of his members are contributors. So far as we know, that is the nearest one hundred per cent church in the Southern Convention. Dr. Hurt tells how it was done. Every pastor should read the article.

A little booklet, called "A Guide in Church Finance," has reached this office. It is published by the Church Administration Department of the Sunday School Board, and is edited by Dr. G. S. Dobbins, head of that department and editor of *Home and Foreign Fields*. The experiences of many who have succeeded in raising money for the Kingdom are given. There are practical suggestions as to how to prepare for and prosecute the Every-Member Canvass. As many of these booklets as are needed will be sent free of charge on application to Church Administration Department, Sunday School Board, Nashville, Tenn.

In a little less than two months the Every-Member Canvass will be put on in the South. It should be the most thorough that has ever been made. Let it be remembered, however, that this is only the machinery, and it is utterly worthless without power.

"Thy prayers and thine alms are gone up as a memorial before God."

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.—2 Cor. 1:4.

TO ALL WHO LOVE THE WORK OF THE BAPTIST STATE CONVENTION

In a few days we come to the One Hundredth Session of this body. We believe we speak with soberness and restraint, when we say, that this Convention has never, in a hundred years, faced a graver and more serious crisis, than we face at the coming session in Raleigh.

Because of the sharp and continued decline in the receipts of the Convention, and because of the failure of many to meet the payments on their pledges to the Centennial Fund, we find ourselves unable to meet our obligations at the banks, and on December the first and on February the first heavy payments on bonds and interest will be due.

We have sent out the appeal, and voiced the warning through the Recorder, by letter, from pulpit and Association platform, and in every other way we could think of. As yet there has been little response. We hope we are mistaken, but it seems that a deadly indifference and almost fatal lethargy has settled down upon our people.

We have not yet despaired. While seemingly, our warnings and appeals have fallen on deaf ears, we believe that God, the Holy Spirit, can stir and move the hearts of our people. We believe in prayer. We believe that our God hears and answers prayer. We believe it NOW more than ever in our lives.

We believe profoundly that the work, the agencies, the institutions of the Baptist State Convention, were born out of the great heart of God and given to North Carolina Baptists, in trust and guardianship for His glory and for the good of His people. We believe it is His will that they shall live and prosper and serve. He expects us to nourish and support them. But in our failure to support these agencies and institutions, we have imperilled the very life and honor of the Convention itself. Therefore, in the hour of our supreme need, we call upon all of our people to come together in earnest and importunate prayer that God Almighty will stir His people profoundly and cause them to forget all differences of opinion, all considerations of self, and incline them to redeem their pledges and pay their vows, at once. Our God can change the whole situation over night if we will ask Him and then let Him have His way with us.

We, therefore, call upon our pastors to come together in groups by Associations, our women and our young people who are leaders in their organizations, our churches, all of our people everywhere, in their places of worship, to humble themselves before God, confessing their sins and imploring His help and deliverance at this time. We have His promise in 2 Chron. 7:14: "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Isaiah 65:24, "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear." Jeremiah 33:3, "Call unto me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not." Matthew 21:22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 18:19, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father in heaven."

We hope and trust that all of our people throughout the Convention, who love Him and love our Convention, will heed this call to prayer that the disaster that threatens us may be averted and that God's name may be glorified.

We would earnestly urge that in every home where prayer is offered, each day between now and the Convention earnest prayer be made for our denomination in this crisis. Then, in order that we may have one day in which we may all unite in prayer, we suggest that Sunday, October 26th, be observed as a day of special prayer in every Baptist Church in North Carolina. Churches that do not have preaching on that Sunday can use part of the Sunday-school hour in special prayer.

LIVINGSTON JOHNSON,
CHARLES E. MADDRY.

Department of Training Activities

PERRY MORGAN, Secretary

SUNDAY SCHOOL WORK

PERRY MORGAN, Secretary

GLADYS H. BECK
L. L. MORGAN

Elementary Secretary
Field Worker

FOURTH SOUTHERN BAPTIST SUNDAY-SCHOOL CON- FERENCE

The Fourth Southern Sunday-school Conference will be held at Jackson, Mississippi, January 13-16, 1931. North Carolina will try to furnish 150 of the 4,000 delegates expected to be in attendance. It will be a meeting of great help to all attending it. Complete details of the program will be given out in a short time. The State Sunday-school Department will gladly give information to any one planning or desiring to go. It will exceed, if possible, those held in the past in interest and help for Sunday-school workers.

REMEMBER THE BANQUET

Our great Centennial session of the Baptist State Convention convenes at 2:30 p.m., Tuesday, November 11, at the First Baptist Church, Raleigh. At 5:30 o'clock in the evening five hundred Sunday-school workers will gather about the banquet tables at the Sir Walter Hotel. Governor O. Max Gardner will be the speaker. There will be many things of interest.

DOING THINGS AND GETTING THINGS DONE

Sunday-school work is growing rapidly in the Tennessee River Association. Superintendent Vance Browning is doing things. Added to this he is getting things done. In a racy letter telling of a rally and report meeting held for the association at Wesser Creek he says: "Every one seemed to be interested in the work. Not more than half the people could get in the house. We had a graduation service, having just closed a training school at Cold Springs in the Sunday-school Manual with Dr. R. L. Creal as teacher. Sixteen received diplomas. Other training schools are planned for using local teachers. I promised the churches help if they would ask for it and two of them have asked for teachers. We are trying to get five more Standard schools before the close of this year. Two are now ready to send in their application. We are just having a wonderful time up here. The good work started last July is still growing and we hope that it will never end."

The Tennessee is one of the associations where we held an Enlargement Campaign this summer. Mr. Browning is the superintendent of the First Baptist Sunday-school of Bryson City, Clerk of the Superior Court of Swain County, and superintendent of the Tennessee River Association. He is a busy man but gets things done.

SHALL WE LET SOUTH CAROLINA BEAT US?

Miss Elizabeth Nuckols, Elementary Secretary of South Carolina has given us a challenge. She says that more churches in South Carolina than North Carolina will observe Home Cooperation week. Shall we let South Carolina with only about half as many churches beat North Carolina? What will you do about it? If you have not written to the Elementary Department, Baptist Sunday School Board, Nashville, Tennessee, for free literature on Home Cooperation Week, do so at once. Then observe

the week. And, finally, don't forget to report. If you do not do everything suggested report all that you do. Report visits made whether you have the parents' meeting or not. Please report—if you fail to do so Miss Nuckols will claim the victory for South Carolina.

GLADYS H. BECK.

NORMAL COURSE AWARD

One hundred seventy-three Normal diplomas were issued to North Carolina teachers who completed the Sunday School Manual in North Carolina in September. To date we have been credited by the Educational Department of the Sunday School Board with 23,290 diplomas; 59,414 seal awards; 334 post graduate diplomas; 1,276 post graduate seals, making a total of 83,314 Normal Course awards. This means that a great deal of studying has been done by Sunday-school workers, and the results of it cannot be overestimated. This is an average of at least two awards for each active worker in the Sunday-schools of North Carolina.

HAS STANDARD CLASS

Miss Ethel Blackstock, teacher; Miss Margaret Mitchell, president; Miss Rose Grant, secretary, all of Asheville, First Baptist Sunday-school, report a Standard Intermediate class. Writing about it Miss Blackstock says: "It is with great joy that we again send you an application for a Standard Intermediate class. These girls have made a wonderful record for the summer months during their vacations."

The class is doing good work under the leadership of their teacher.

MOUNT ZION TRAINING SCHOOLS

Dr. C. R. Pittard, superintendent of the Mount Zion Sunday School Association, and Mr. M. L. Jones, field worker, are to be congratulated upon the success of their recent week of simultaneous training schools. In writing about this Mr. Jones gives some interesting facts. The results were very gratifying. This is the second week of training these churches have had in a year. Some results obtained were:

Churches participating	28
Number of workers used	43
Number of volunteer workers	38
Average daily class attendance	730
Enrolled in classes	1,000
Awards reported	366
Standard Sunday-schools	6

The Mount Zion has just closed the first year of a three-year program of training and enlistment. There is a fine spirit of cooperation among the churches. Mr. Jones is leading in a constructive and growing program of work. The teachers used in this campaign were volunteers from the churches within the association. This is the finest sort of training work. It is a splendid method of enlisting workers. Associations using this method will be enabled to move by their own power.

Counsel. "Was the plaintiff expensively garbed?"

Witness. "She was hindered. Her garbage must have cost a small fortune."—Auckland News.

REVIVAL AT HOPKINS CHAPEL

It was my great pleasure to attend a seven-day revival at Hopkins Chapel Church near Zebulon, N. C., in the Central Association lasting from September 14 to 21, with service at three o'clock in the afternoon. Separate prayer meetings were held by the men and women at seven-thirty and preaching again at seven-forty-five in the evening. The preaching was done by the pastor, Rev. I. R. Evans who is a senior at Wake Forest College this year.

Much interest was shown from beginning to end by the Christian people in the unsaved of the community.

There were thirty-seven additions to the church, thirty-six for baptism and one by letter. Brother Evans preaches the Gospel of Jesus Christ with sincerity, power and spirit and is a very promising young minister.

There are some loyal people in this church and community and surely it's a joy to any pastor to work with such people as these. They stand by their church and pastor and in doing this it is a joy to work for God. The writer regrets she could not attend the last service which as a usual thing is one of

the sweetest services of a revival.

Brother Evans is pastor of Corinth and Elm Grove churches in Nash County, Roanoke Association, and also pastor of Olive Grove Church near Durham.

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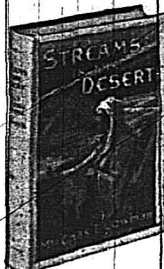
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The Service Annuity Plan

Dr. G. S. Dobbins in September Home and Fields Says:

"The new plan offered by the Relief and Annuity Board is vastly superior to the old plan. It puts the whole matter on a stable, dependable, business basis. It opens the way for adequate care of needy ministers and their dependents and appeals to the self-respect and sense of justice of both the beneficiaries and the churches. A church committing itself to this plan adds but little to its budget and at once achieves a dignity and standing that are worth far more than the money contributed. This joint arrangement entered into by pastor and people will make for longer and more fruitful pastorate and will give to pastor and people a sense of permanency in their relationship that is sorely needed. The short pastorate is perhaps the greatest single bane of our church life today."

Let the pastors send for application blanks and we will send them with full information as to how we will approach the churches to secure their participation in the plan.

The Service Annuity Department of the Relief and Annuity Board

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H. F. Vermillion, Managing Director

Baptist Young People's Union

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JAMES A. IVEY, Secretary

MISS WINNIE RICKETT

Junior-Intermediate Secretary

MISS MARY AISCUE

General Field Worker

TOURING THE WEST CENTRAL REGION

Eight wonderful days — those of West Central banquet-conferences. Such entertainment as was dispensed by the entertaining churches was refreshingly delightful. The attendance was very large, with a total attendance upon the nine conferences of 975 representing 113 churches. B. Y. P. U. is on the bound in the West Central.

We would like to take occasion to pay an individual tribute to each of the churches in which the conferences were held if space permitted. We are profoundly grateful for their entertainment. In some cases as many as 180 were served lunch. Twice 150 were served. Several churches served more than 100. With dispatch, courtesy and genuine hospitality Lexington, First; Concord, First; Lenoir, First; Statesville, First; Marshville; Lora; Gastonia; North Wilkesboro, First; Forbush and West Jefferson entertained B. Y. P. U. guests from two or more adjacent associations. Regional President, Charles B. Winberry, and his splendid wife, Regional Leader, Miss Lucile Welch, and Secretaries Winnie Rickett and James Ivey had the delightful privilege of attending most of these conferences. On two occasions the party divided to make two conferences on the same night.

The optimism and enthusiasm of these meetings put to rest gloom and pessimism. We found B. Y. P. U. in a healthy state. With perhaps one exception there were marked evidences of an increased normal growth.

W. J. Broadwell, Durham: "Mt. Pisgah had ninety present last Sunday night. You will note that they have four unions and they are doing some fine work."

J. P. Thomas, Gastonia: "We had some churches in the Gaston Association where the B. Y. P. U.'s had disbanded during the depression. We put on a reorganization campaign last Sunday and by hard work coupled with prayer we succeeded in making the Gaston 100 per cent in churches with unions."

Cecil B. Dobson, Drexel:

"The Catawba River Association is composed of eighteen cooperating churches, divided into two districts of nine churches each. Sixteen churches are organized for B. Y. P. U. Our association is Standard and has been since 1928."

At the close of the B. Y. P. U. year 1929 an Associational Simultaneous Training School was conducted by our State Secretary, Rev. James A. Ivey, and eight workers from outside of our association. We had, at the beginning of the year, seven general organizations, three adult unions, twelve Senior Unions, nine Intermediate Unions and nine Junior Unions, making a total of thirty-three unions.

At the close of our B. Y. P. U. year 1930, we have twelve general organizations, seven adult unions, eighteen Senior Unions, ten Intermediate Unions, fifteen Junior Unions, making a total of fifty unions, or a total gain of seventeen unions. Our total membership has increased from 717 to 950. Daily Bible Read-

ers from 322 to 400. Study Course Awards from 350 to 788, making a total gain of awards 438 over last year. Systematic givers, 433, at the close of 1929 and 575 in 1930, or a gain of 142.

Aside from the Simultaneous Training School, every church having a B. Y. P. U., except two, has had training schools. One B. Y. P. U., organized at the beginning of last quarter in a country church eighteen miles from Morganton has held three study courses in as many months. In the last study course every member of the union, with the exception of two, successfully passed the examination.

Six district meetings have been held, in as many churches during the year. Three associational rallies have been held with practically every union represented. Four quarterly executive meetings have been held with an average attendance of seventy per cent of the committee being present. The last executive meeting of the year was in the form on a banquet at the Caldwell Hotel in Morganton. Forty-one representatives from eleven churches paid their seventy-five cents to listen to a B. Y. P. U. business meeting of two hours.

Forty-two representatives from this association attended the Regional Banquet at Lincolnton last year. Twenty-seven representatives attended the State B. Y. P. U. Convention at Mars Hill. Seven representatives attended the Regional Convention at Wingate. The association held one two-day convention, at which fifteen churches were represented, more than fifty people being on the program, and all of these, with the exception of two were local talent. One associational social, with eleven churches and 225 members were entertained at our last B. Y. P. U. convention.

The B. Y. P. U.'s of the association have paid into the associational B. Y. P. U. treasury this past year \$246.00. At the close of the year the treasurer reported a balance of \$17.93 still in the treasury.

At the associational convention, every officer made a written report, and from these reports, it was learned that the officers have traveled more than 3,000 miles in the interest of B. Y. P. U. work; that twenty-six demonstration programs were given during the year; that more than \$25.00 was spent for stamps; that more than 1,000 letters were written in the interest of B. Y. P. U. work."

Dr. R. R. McCulloch, Oxford: "Last night we had fourteen Juniors, twenty-four Intermediates and twenty-eight Seniors in our study classes. We have the finest spirit in it I ever saw. We are going to organize the Senior union and put in the General Organization. Reuben Strange is going to be my Senior president. Miss Alma McFarland is our B. Y. P. U. director."

Pauline Roberson, Saxapahaw: "We are to have a business meeting this week and get things started off right for the quarter. Do you have any literature on the duties of the director? I would like a copy of the report blanks we are supposed to send in each quarter."

Miss Gertrude Street, Shelby: "We only have about twenty Seniors on

roll, but made seventy-five per cent on attendance, giving and daily Bible readings."

H. M. Hocutt, Wake Forest: "We organized a B. Y. P. U. at New Bethel about the middle of the summer. Last Sunday the Juniors rendered a splendid program centering in thought around 'The Old Rugged Cross.' At the close of the program twenty-eight diplomas were awarded to the Juniors and Seniors."

Willard Wright, Tabor: "We have just reorganized our B. Y. P. U. here at Tabor, and are starting out with new officers. We are expecting to do some real B. Y. P. U. work during the next six months."

M. L. Jones, Durham:

Present B. Y. P. U. membership in the association	3,500
(Membership reported last associational year—1,639)	
Present Number of Unions	155
(79 unions reported to the association last year)	
General Organizations now elected by the churches	41
(Others have directors. Only 27 general organizations last October)	
Number of awards given this year—more than	2,000
(The aim set for this a year ago was 1,500.)	
Number of churches having classes under field worker's plan	45
Volunteer teachers used in training schools	98

These volunteer workers have rendered a service of incalculable value. They are better fitted for work in their own churches also.

The Cary B. Y. P. U. Department under the leadership of Director H. H. Blaylock is growing rapidly and doing very superior work. The department now has one Adult, one Senior, four Intermediate and three Junior unions.

The department average for two Sunday nights ago speaks for the type of work being done. There are ninety-eight enrolled. Ninety-seven were present, ninety-four on time, eighty studied the topics, ninety-six had served on program, eighty-six have taken study course, seventy-one daily Bible readers, eighty-four attended preaching service, ninety-seven givers to the church program.

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LAXATIVE-TONIC for CHILDREN

ANNUAL MEETING OF THE FOREIGN MISSION BOARD

By T. B. Ray

For months we have been looking forward with great anxiety to our Annual Board Meeting which was held on October 8th. We have been wondering whether we could make a budget which would be within the limits of our income and at the same time preserve our work in all fields. We have been very much afraid we should feel compelled to close our activities in some fields.

Of course a great deal of preliminary work had been done upon the budget before the meeting. After serious consideration the Board adopted a budget of \$1,111,000.00 for the year 1931, which is \$280,000.00 below the budget for the present year. We hope this will keep our work intact in every field, although a very large part of it will be slowed down.

We were profoundly thankful over being able to make provision for all our fields. We were sure the denomination desired us not to withdraw from a single field. We felt it wished us to be both conservative and careful of the work. We did not withdraw from any, but escaped doing so by a very narrow margin.

We hope and pray now that the denomination will realize fully that we must have the total amount called for in the new budget. We have avoided withdrawing from any field, but in a most distressing way we have laid restraints upon the activities that we shall be able to undertake in all fields.

Plans were considered looking towards the matter of laying afresh upon the hearts of our people the foreign mission message. More will be said about these plans later.

The Board was very serious, but hopeful. Its attitude may be described in the closing remark in a brief address made by Missionary John Lake, who attended the meeting. He said, "Do not get blue, get busy."

GEORGE WASHINGTON'S MESSAGE TO THE CHURCHES

By H. H. Smith

George Washington's attitude toward religion is seen in the several messages he sent to church bodies in response to their expression of congratulation and good wishes when he became the head of the Government. Several years ago the American Tract Society published some facts concerning Washington's religious life, from which the data given below was taken.

The message of congratulation from the Bishops of the Methodist Episcopal Church, contained these words: "We promise you our fervent prayers to the throne of grace, that God Almighty may endue you with all the graces and gifts of His Holy Spirit, that He may enable you to fill up your important station to His glory, the good of His church, the happiness and prosperity of the United States, and the welfare of mankind."

A paragraph from Washington's response reads: "It always affords me satisfaction when I find a concurrence of sentiment and practice between all conscientious men, in acknowledgements of homage to the great Governor of the universe, and in professions of support to a just civil government. After mentioning that I trust the people of every denomination, who demean themselves as good citizens, will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine vital religion, I must assure you in particular that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the divine benediction on yourselves and your religious community."

To the General Assembly of the Presbyterian Church Washington sent the following message:

"It is not necessary for me to concede the satisfaction I have felt upon finding that my compliance with the call of my country, and my dependence upon the assistance of Heaven to support me in my arduous undertakings, have, so far as I can learn, met the universal approbation of my countrymen. I reiterate the profession of my dependence upon Heaven as the source of all public and private blessings."

His message to the Synod of the Reformed Dutch Church contained these words:

"If such talents as I possess have been called into action by great events, and those events have terminated happily for our country, the glory should be ascribed to the manifest interposition of an overruling providence . . . you, gentleman, act the part of pious Christians and good citizens by yours prayers and exertions, etc. I beseech

the Almighty to take you and yours under His special care."

To the Roman Catholics of the United States he sent the following:

"May the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity."

To the Hebrew Congregation of Savannah, Ga., he wrote:

"May the same wonder-working Deity who long since delivered the Hebrews from their Egyptian oppressors, and planted them in the promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue to water them with the dews of heaven, and to make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah."

His response to a message from the United Baptist Churches in Virginia reads: "I have often expressed my sentiments that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience. Be assured, gentlemen, that I entertain a proper sense of your fervent supplications to God for my temporal and eternal happiness."

In 1797, he sent the following message to the clergy of the different denominations of Philadelphia:

"Believing as I do that religion and morality are the essential pillars of civil society, I view with unspeakable pleasure that harmony and brotherly love which characterize the clergy of different denominations, as well in this as in other parts of the United States, exhibiting to the world a new and interesting spectacle, at once the pride of our country and the surest basis of universal harmony. That your labors for the good of mankind may be crowned with success, that your temporal enjoyments may be commensurate with your merits, and that the future reward of good and faithful servants may be yours, I shall not cease to supplicate the divine Author of life and felicity."

Washington's State papers contained sentiments similar to those sent to the churches. In his message to Congress in 1795 are these expressions: "I derive peculiar satisfaction from your concurrence with me in the expression of gratitude to Almighty God which a review of the auspicious circumstances that distinguish our happy country have excited . . . The sentiments we have mutually expressed of profound gratitude to the Source of those numerous blessings, the Author of all good, are pledges of our obligations to unite our sincere and zealous endeavors, as the instruments of divine Providence, to preserve and perpetuate them."

Ashland, Virginia.

THE DROUGHT—ITS CAUSE AND REMEDY

E. G. Willis

The October 1 issue of the Biblical Recorder carries an article taken from an editorial of the Religious Herald. Dr. R. H. Pitt, editor, speaks of the anxiety of our people over the long continued and destructive dearth. Dr. Pitt says, "We are unwilling to agree with the hasty judgment that these physical distresses are sent as special punishment for our offenses." Does Dr. Pitt think that the book of Joel is hasty judgment? Let us face the facts:

The prophet is one who speaks for God. He also could, and did, predict future events. Notice the first chapter of Joel: "The word of the Lord that came to Joel—hear this, ye old men, and give ear all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? What?"

I. Four Classes Affected by the Drought

1. Farmer: These are days of calamity, disaster, misfortune, and a smitten agricultural world. "That which the palmerworm hath left hath the locust eaten; that which the locust hath left hath the cankerworm eaten; that which the cankerworm hath left hath the caterpillar eaten. The field is wasted, the land mourneth, corn is wasted, seed is rotten under their clods, garbages laid desolate, barns are broken down, corn withered." Does this picture not agree with the present farming condition?

2. Husbandmen: "He (Lord) hath laid my vine waste, and barked my fig trees; he hath made it clean bare, the branches are made white, the vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field are withered." The Lord tells us why this condition has come upon us.

Because, "Joy is withered away from the sons of men."

3. Cattle: "How do the beasts groan, the herds of cattle are perplexed, because they have no pasture, yea the flocks of sheep are made desolate, the fire hath devoured the pastures of the wilderness, the beasts of the field cry also unto thee; for the rivers of waters are dried up." Does this picture not agree with conditions of the West among the herdsmen?

4. Offerings of the house of the Lord cut off: Dr. E. Stanly Jones says, "Church attendance and church membership in America is not keeping pace with the increase of population." There are 122,000,000 people living in this country. In 1929 there were 9,000 churches that made reports to their associations and 3,000 reported no additions. Church offerings are cut off while national wealth is increasing. The national wealth of America was estimated at \$183,000,000,000 in 1922, while in 1929 it was estimated at \$360,000,000,000. We say we are not able to give more. Let us face the facts. United States Treasurer Mellon reports spent—1929:

Joy riding, pleasure, races.....	\$ 3,000,000,000
Luxuries	3,000,000,000
Dresses	1,500,000,000
Perfumery, face powder and cosmetics	750,000,000
Soft drinks, candy, chewing-gum, jewelry	1,900,000,000
Cigars, cigarettes, tobacco, snuff.....	2,110,000,000
Total.....	\$12,260,000,000

God only knows how much was spent for the purchase, and upkeep, and operation of automobiles, and red liquor. Southern Baptists gave 54 cents per capita last year for Foreign Missions. Joel 1:9: "The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers mourn." The above are the facts, and a picture of the present world conditions.

II. The Lord Tells Us Why this Condition Has Come Upon Us

The church is living in apostasy. Joel 1:15 "For the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Judges 2:7: Served the Lord all the days of Joshua, and after the death of Joshua they did evil in the sight of the Lord and served Baalim; 2:12, They forsook the Lord God who brought them out of Egypt and followed other gods; 2:14, Anger of the Lord was kindled against them; and 2:15, They were greatly distressed; 17:6, Every man did that which was right in his own eyes. The personal government of God was rejected and they said give us a king. We are looking more to committees, organizations, and rallies than to the Lord. Jesus says, "Because iniquity shall abound the love of many shall wax cold." Paul speaks of the days of "falling away." 2 Tim. 3, "Latter days perilous times shall come, men shall be lovers of themselves, covetous," etc.

III. The Remedy

The Lord promises restoration upon the condition of repentance and prayer.

Joel 1:14: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God and cry unto the Lord. Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful . . . who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?" He commands us to sanctify, fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, let the ministers weep and pray—"Spare thy people, O Lord."

IV. The Promise

Then will the Lord be jealous for his land, and pity his people. The Lord will answer.

1. Material blessings promised: "Behold I will send you corn, and wine, and oil, and ye shall be satisfied." The Lord will drive out our enemies. Joel 2:20, "The pastures of the wilderness do spring, the tree beareth fruit, rejoice he will give you the former rain, and latter rain; the floors shall be full of wheat; and I will restore you the years that the insects have eaten which I sent among you."

2. Spiritual blessings promised: "I will pour out my spirit upon all flesh; your sons and daughters shall prophesy, old men shall dream dreams; young men shall see visions; upon the servants and handmaids I will pour out my spirit." Malachi 3:7, "Return unto me and I will return unto you."

The afflictions through which our people are passing are caused by sin, and is the judgment of God. "The Lord whom ye seek shall suddenly come to his people."

Momeyer, N. C.

NINTH AVENUE BAPTISTS OBSERVED FELLOWSHIP AND HISTORIC DAY

Sunday, September 28, was made a special day for a review of Baptist history both in church and State. Rev. L. R. Pruett, the former pastor, was selected to give a history of the origin and progress of the church during his pastorate covering a period of about thirty years. This was of special interest to its present membership as it was a revelation of the struggle Baptists had in their beginning in Charlotte and also of some of the difficulties Ninth Avenue Church has had since the time it was organized on June the fifteenth, 1896, with seventeen members. Dr. T. H. Pritchard and Rev. L. R. Pruett by the use of a tent laid the foundations of both Ninth Avenue and Pritchard Memorial. Ninth Avenue has had but two pastors: Rev. L. R. Pruett and W. L. Griggs, who was his successor. When Pastor Pruett resigned the church roll showed an enrollment of 881 members. The locality and make up of the church as to membership has caused it to have a migratory or changeable population and largely a change in its members.

Two church buildings were erected during Pastor Pruett's pastorate—the 12th Street building and the present Ninth Avenue brick building.

The growth of the church necessitated many improvements for its Sunday-school and larger rooms for its classes. The pastorate of Rev. W. L. Griggs began April 1st, 1926, and covers four years and six months. On account of the renovating and changes needed and the purchase of the pastor's home, Rev. W. L. Griggs came in under an indebtedness of \$14,000, and during his nearly five years many changes and additions were re-

quired which called for a large expenditure of money. The expenditures for pastor's salary and benevolent work made the annual amount of money raised average \$14,030.78 per year. The money raised for all purposes up to September 14, during the pastorate of W. L. Griggs amounted to \$73,000. During the pastorate of W. L. Griggs, 221 were received by baptism and 363 by letter. The total enrolled members on September 14 was 1,208. The debt with which he began of \$14,000, was reduced to \$8,000. The church now is in a fine condition. And the outlook most encouraging.

The new budget planned for the next year is \$10,831 which is for local expenses and benevolence. A historical record is being prepared for the State Secretary which is to be kept at Wake Forest College. Before long this church will be under the necessity of building a new house with an enlargement of equipment for church and Sunday-school.

S. F. CONRAD.

BY THE WAY

In your worthy editorial of September 17, on the Stewardship league, you say: "By the way, if Wake Forest Church strictly enforced the standards, Dr. W. L. Potent and other professors would not be permitted to teach in the Sunday-school of that church."

Let me suggest by the way:

That if the standards were enforced in the Wake Forest Church, Dr. W. L. Potent and other professors would be permitted to teach and the Sunday-school could be a standard Sunday-school. Fifty per cent of the teachers and officers holding the normal diploma is the requirement.

That the case of Dr. W. L. Potent and other professors is quite exceptional and holds little weight of argu-

ment for the great rank and file of our people who are teachers in our Sunday-schools all over the South. In setting up a standard the general condition and not the exceptional case should govern.

That the setting up of a Standard has the high aim of helping the great mass of average teachers to have some small part in their preparation as teachers of what the exceptional teacher has in great measure in his or her preparation. The Study of the Book, the pupil, the method of teaching and the organization for reaching and teaching the multitudes is surely no deterrent to that goal.

That maybe Dr. W. L. Potent and other professors have submitted or could be led to submit to the normal standard training course with the conviction even if the study was easy for them and a rehash of what they already know, their example would be worth a great deal in inspiring others to prepare. I have known of such cases where benefit was derived for all concerned.

That a standard is something like a track to run on and a goal to run to and that most real progress in life is made along definite lines with a definite goal. The hit or miss method is often a miss. Definite aim is a great aid to hitting something. Who shoots at the whole flock seldom hits even one. Who shoots at one definite thing often hits it and more.

That finally, one of the few rifts in the overcast skies of Baptist affairs through which light shines is the persistent growth in numbers and spirit of our Sunday-school work. Perhaps a standard has helped some.

ALFRED J. SMITH.

Pastor, First Baptist Church.
Goldsboro, N. C.

BELMONT

In the beautiful new church building which stands as a living monument of faith of a pastor and people who have undertaken "Great Things for the Master"—A revival spirit has broken out crowning the efforts of it most efficient and faithful pastor of fifteen years, Rev. R. G. Mace, of East Belmont, N. C., and his fine co-workers. Nothing like this has ever been witnessed in Belmont.

Dr. B. A. Bowers, pastor of the First Baptist Church of Gastonia, N. C., was the evangelist. For three weeks one could hardly find standing room in the lovely new church auditorium. In his own characteristic way, Dr. Bowers pulled back the curtain from behind which unfaithful church members and sinners have been hiding for so long, and the scales fell from the eyes of more than 163 people as was evident by their presenting themselves for church membership. One hundred and twenty-four of this number are to be baptized Thursday evening of this week.

On the streets, in the shops, and in the homes the influence of this great meeting is being felt. How thankful we are for men of God who are not afraid to preach the damning effects of sin as well as to lift our souls into the very portals of Glory.

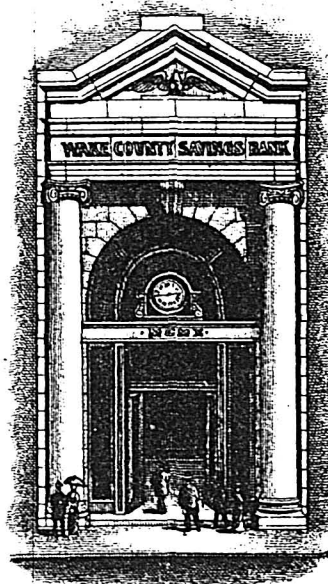
May these revival fires flame up within all of our churches that the countless number of lost and unfaithful men and women may be brought to Christ.

REPORTER.

Herein is my Father glorified: that ye bear much fruit; so shall ye be my disciples.

As the Father hath loved me, so have I loved you: continue ye in my love.

At Your Service in all Lines of Conservative Banking



Wake County Savings Bank

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W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

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NOTES

Six weeks of opportunity remain of 1930. Let's pack them full of earnest work for the Master.

Make your plans to attend the Baptist State Convention which meets in Raleigh, November 11-13. Sessions will be held at First Baptist Church. We trust that many who attended thirty years ago, in this same church, will be present.

Make October enlistment month and thereby induce many who are not now having the joy of working in your W. M. S. to join you.

During October see those who have not been back since the summer vacation—do not let them forget that Woman's Missionary Union is always active, and that every woman is needed.

We have three letters from home missionaries which have not yet been taken by societies. Two societies might unite and fit out one if one could not do so alone.

For the remaining weeks put "Royal Service" definitely before your women. Interest lags where there is not information. Royal Service, only fifty cents a year, and Home and Foreign Fields, \$1.00, furnish a wealth of material for your programs. How can you afford not to have them?

PILOT MOUNTAIN W. M. U. MEETING

The annual meeting of the W. M. U. of the Pilot Mountain Association was held with King Baptist Church, September 18, 1930. Mrs. J. J. Roddick, superintendent, presided. A large delegation was present and reports from all organizations indicated increased interest.

After the business session came the superintendent's address, "Laborers Together." This address was indeed inspirational and helpful to every one. Another interesting address was that of Mrs. J. R. Jester, "The Call From the Foreign Lands." She read extracts from the Southern Baptist Convention report showing that we are not only not giving enough to support our work in the foreign fields, but we are curtailing our forces. She made a very earnest plea that our Lottie Moon Christmas Offering shall be enlarged.

We were fortunate to have Mrs. W. N. Jones, of Raleigh, with us. Her address "Sowing Beside All Waters" was the keynote of the meeting. Discussing foreign missions, Mrs. Jones said the Southern Baptist W. M. U. has sent back to their fields one hundred missionaries and is now paying their salaries. The Lottie Moon Of-

fering last Christmas was \$199,000 and \$200,000 is the aim for 1930. Twenty new missionaries, fifteen of them women, are to be sent back this year. Mrs. Jones spoke of the splendid work of North Carolina women in the Heck Memorial gifts to Japan last year and this year. In closing she urged us to remember that the church is the place to meet God and to instill that into the hearts of the young people. This was indeed a wonderful message and we trust will mean much to us in all phases of our W. M. U. work.

A delicious and bountiful lunch was served picnic style.

The following officers were elected for the coming year: Superintendent, Mrs. J. J. Roddick; Assistant Superintendent, Mrs. M. A. Bowers; Y. W. A. and G. A., Miss Margaret Duncan; Sunbeam and R. A. Mrs. J. S. Slate; Mission Study, Miss Susie Highfill; Personal Service, Mrs. V. C. Abbridge; Secretary and Treasurer, Mrs. R. E. Pullen. Division Superintendents: Winston-Salem, Mrs. J. Wilbur Crews; Pilot Mountain and King, Mrs. C. O. Slate and Mrs. Albert Phillips; Leaksville-Spray, Miss Katherine Mangum; Madison and Mayodan, Mrs. Phil White.

The association adjourned to meet next September with Brown Memorial Church, Winston-Salem.

MRS. R. E. PULLEN,
Secretary.

BACK TO THE BIBLE

B—ook of remembrance was written Mal. 3:16.

A—cquainting mine heart with wisdom. Eccl. 2:3.

C—onfirming the souls of disciples. Acts. 14:22.

K—eeping the covenant and mercy to them that love Him. Dan 9:1.

T—eaching every man in all wisdom. Col. 1:28.

O—pening the ears. Isa. 42:20.

T—estimony of Jesus Christ. Rev. 1:2.

H—eritage of the servants of the Lord. Isa. 54:12.

E—vidence of things not seen. Heb. 11:1.

B—lessed is he that readeth. Rev. 1:13.

I—have shewed you all things, how that so laboring ye ought to support the weak. Acts. 20:35.

B—ear ye one another's burden. Gal. 6:2.

L—ove the Lord all ye saints; for the Lord preserveth the faithful. Psa. 31:23.

E—very man shall receive his own reward according to his own labor. I Cor. 3:8.

(The above was arranged by Mrs. T. C. Lovelace, Superintendent of Sandy Run W. M. U. and displayed on a large poster at their recent meeting at Green's Creek Church.—E. R. H.)

THE STORY OF A TEN-DOLLAR BILL

First Its Rounds in the Commercial World—Then the Grocer's Wife Started It Out for the Lord

(Adapted by Pastor James M. Anderson, of Calvary Church, Daytona Beach.)

"A certain well-known attorney received a ten-dollar bill recently for handling a business transaction for a client. He went down to his grocer and invested the ten spot in groceries; the grocer used it in part payment for a suit of clothes from a local dry goods merchant who paid it to his dairyman for milk and butter, who in turn paid a dental bill to the local dentist, who paid the local newspaper for a job of printing; the newspaper man paid it to

his printer on his week's salary, the printer paid a drug bill and the drugist used it in purchasing a hat and the dry goods merchant paid his butcher for meats furnished him, the butcher used it in paying for beef and pork from a farmer nearby, who came to town and paid his doctor for professional services, the doctor paid the local garage for repairs on his automobile, the garage man paid it to his mechanic for services and the mechanic paid it for a supply of groceries; the grocer used it in paying lodge dues to the treasurer, who paid it to his grocer, who gave it to his wife." This was taken from "Independent Merchants Bulletin."

What She Did!

The grocer's wife saw that God needed the ten dollars and could use it to a greater advantage than it had already accomplished. So she gave it to the Cooperative Program. The part that went to State Missions helped to feed some preacher who in turn led one person to know Jesus as his Saviour; this person turned out to be a modern Paul.

Only a few cents reached the missionary on the foreign field, but it was enough to keep that missionary on the field three hours longer. During that time three of the leaders of that country were led to Jesus.

The few cents that reached the home field paid for some food for the missionary baby. This food gave life to the baby, this child in return led many to eternal life.

The small amount that remained as home missions helped to pay some home missionary which led a man to Christ who was a mighty soul winner.

The few pennies that went to the children's home bought bread for a hungry orphan.

It was only a small amount that reached the seminaries but it played the leading part in making an addition that was needed.

Some one would say what about the amount that reached the aged ministers. It was enough to add to the small amount that one aged minister had to pay for a Bible that he gave to an infidel which led him to Christ; this fellow turned out to be a modern Peter.

The small amount that reached the Student Loan Fund was enough to

Dear Reader:—I want to tell you of a harmless herb remedy that I have that has cured thousands of people of chewing, smoking and using snuff. Nothing like it as it cures where all other remedies fail. Worth its weight in gold. Guaranteed to cure or money refunded. Write for free circular telling all about it and of people it has cured. Write NOW before you forget.

LOOMIS O. HINTON,

Spencer, Indiana.

You should know this about oil, says mechanic

The proper oiling of household devices presents a problem different from any other form of lubrication. Sewing machines, vacuum cleaners, lawn mowers, the electric motors of washers, fans, refrigerators and similar devices have a tendency to collect dirt and rust when not in service. Consequently oil intended for general household use should clean and protect as well as lubricate.

3-in-One Oil will do these three things. For, unlike ordinary oil, it is really three high quality oils in one—animal, mineral and vegetable. It penetrates quickly, cleans the metal surfaces, "stays put," reduces wear and saves repairs. It also prevents rust and tarnish.

Don't make the mistake of thinking "any kind of oil will do." Play safe; insist on 3-in-One Oil. Sold everywhere, by good grocery, hardware, drug and general stores, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day and checks Malaria in three days.

666 also in Tablets.

Church and Sunday School Furniture

Send for Special Catalogue
The Southern Desk Company
Hickory, N. C.

BALD NO LONGER

Mr. E. R. Colwill, 114½ Loring Street, Seattle, Washington, was partially bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair. If you are bald, if your hair is falling out ask your druggist for a bottle of inexpensive JAPANESE OIL. Use it according to directions. If your hair roots are not yet dead JAPANESE OIL will probably help you as it helped Colwill.

ENDS HEADACHE SPEEDILY

HEADACHES from nerves or eyes or stomach, pains that follow hard, tedious work, women's aches and pains, all can be relieved speedily by Capudine, the liquid preparation. It acts quickly, contains no narcotics, and does not disturb the digestion.

Sold at Drug Stores, 10c, 30c, and 60c bottles and by the dose at soda fountains.

HICKS
Capudine
FOR HEADACHES



There May be Poison in YOUR Bowels!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—a doctor's prescription for the bowels—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system form souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstore sell.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

buy stamps for a student in school, to mail letters to some persons who supplied him with the amount needed to finish his training.

The few remaining pennies bought gas which a preacher used in getting to his church in the country. In the morning service there were several young people who accepted Christ, some of these are doing great things for the Master.

What are you doing with God's money? "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the window of heaven, and pour you out a blessing, that there shall not be room enough to receive it." To give is to live spiritually, while not to participate properly in the giving life of the church is to condemn oneself to a slow spiritual death.—Florida Baptist Witness.

R. E. PEELE

"An illustration of the goodness of God" was the characterization of the life of Rev. R. E. Peele given by Rev. Herbert Williams of Chase City, when out of the memories of a forty-nine year old friendship, "unmarred by a single jar," he paid tribute to his comrade in the ministry at Mr. Peele's funeral at the Baptist Church of Clarksville Wednesday afternoon, speaking to a congregation that overflowed both main auditorium and annex of the church.

Bob Peele, Mr. Williams said, had been blessed physically, mentally, financially and spiritually—physically in that endowed in young manhood with frail and puny frame he had under God developed a robust physique and phenomenal endurance; mentally in that with limited educational advantages which had included not more than one year of college he had acquired a liberal education and an ability to think things through with all the thoroughness of a real student and to express his conclusions with an originality that made him the only Bob Peele in the world; financially in that on slender resources of a Baptist preacher serving churches never wealthy he had reared and educated ten children, a rich man's job; and spiritually in that from a shy and diffident youth, not particularly marked by personal charm, he had grown into a genial spirit and a man of whom hundreds said "Bob Peele was the best friend I ever had."

"Bob Peele was a man first and a minister second. He loved his fellow man and I have no doubt that this congregation would say with one accord that he was the best-loved man in all this section. But genial as he was and friend as he was to all humanity his first friend and best friend was Jesus Christ and his passion was to invite men to see and follow his Lord. That would be his theme if he could speak to you today."

Having become acquainted with Bob Peele when the latter, ordained to the ministry but without a charge was living at Crowells, as teacher first at Pantego, when Mr. Peele took his first pastorate there, Mr. Williams came to know the young preacher well and love him much and it was through this friendship that there came to the young teacher the first suggestion of his own call to the ministry. Also it was through a suggestion of Mr. Williams that the Clarksville Baptist Church in 1913 invited Mr. Peele to fill the pulpit there and later extended him a call to the pastorate of the church. Thus an association between the two men, begun in youth, was renewed and continued unbroken for more than sixteen years.

Knowing Bob Peele, knowing his work, knowing the love of the people for their old pastor and friend, Mr. Williams spoke from his heart, and it was plain to the most casual observer that his words found an echo in the hearts of those who heard him and who listened more as if they were witnessing an ascension than as if they were expecting a burial.

The service was conducted by Rev. L. M. Simmons, pastor of the Clarksville Baptist Church, which Mr. Peele himself had served as pastor for fifteen years, assisted by Mr. Williams and by Rev. F. M. Allen of the Presbyterian and Rev. Hunter Early of the Methodist church. Visiting ministers, his comrades of other years in the ministry, included Revs. C. L. Dowell and W. R. Cullom, of Wake Forest; and Rev. W. D. Poe and Rev. E. G. Usry, of Oxford.

Among the scores of telegrams of sympathy received by the family came one from Dr. R. T. Vann, likewise one of Bob Peele's friends from young manhood, reading: "Sympathy for you. Congratulations for him."

Hymns sung in the church were "Lead Kindly Light" and "Oh Love that Will Not Let Me Go," and at the grave in Clarksville cemetery, where the body was buried beside that of the daughter, Lizette Peele, who died in 1920, and who is the only one of the ten children not now living, "Abide With Me" and "Nearer My God to Thee."

Rev. R. E. Peele died at a Richmond hospital, to which he had been taken critically ill on July 21, Monday afternoon, September 29. From the hour that news of his death reached Clarksville, until the funeral on Wednesday a constant stream of visitors and messages of appreciation poured into the home at Clarksville and the kindly and tender ministrations of loving neighbors and friends brought solace and comfort to the bereaved family. Children present at the funeral and with their mother during her trial were Herbert Peele of Elizabeth City, Miss Rennie Peele of Wilson, Mrs. J. J. McCullen of Florence, S. C., Robert Peele of Clarksville, Joseph Peele of Edenton, and Manly Peele of Washington, D. C. Two sons, Wilfred Peele of Philadelphia and Edward Peele of Cambridge, Massachusetts, and one daughter, Mrs. Lauchlin McNeill of Amarillo, Texas, were not able to be present.

Relatives or close family friends attending the funeral were Mrs. J. H. White of Elizabeth City, Mrs. H. M. Shaw of Raleigh, Mrs. Garland Midyette and Buxton Midyette of Jackson, Mrs. W. J. Peele and Mrs. Wright McNeill of Raleigh, Mrs. E. E. Bishop and Stuart Bishop of Durham, Mrs. Paul Bowers of Wake Forest and Miss Elizabeth Rogers of Wilson.

Beginning his ministry in Beaufort County at Pantego, where he served also Oregon Mills and preached occasionally at Jack's Neck, now Belhaven, Mr. Peele returned to Crowells, where he had formerly taught school, as pastor of the church there and also at Dawson's Chapel. From there he went to Wilmington where he was twice pastor of Brooklyn Baptist Church, and he was also twice pastor of Burgaw Baptist Church, serving at one time or another Jacksonville, Wallace and other churches in that vicinity while living at Burgaw. Following his second pastorate in Wilmington, he went to South Carolina, living at Una, Mullins, Ebenezer and Pages Mill. It was from Pages Mill that he returned to Burgaw and from Burgaw that he went to Clarksville.

Up until his last illness he was active, preaching, teaching and talking with friends of the goodness of Christ Jesus, as he found opportunity.

HERBERT PEELE.

Elizabeth City, N. C.

Scoutmaster. "Time flies." Smart Tenderfoot. "You can't. They go too fast."—Boy's Life.

LOUISVILLE SEMINARY ENJOYS GREAT OPENING

Droughts, panics and depression scares are not insurmountable obstacles across the paths of God's called men, if the opening day enrollment of the Southern Baptist Theological Seminary, Louisville, Ky., may be taken as a criterion. At the close of Tuesday, September 23rd, the opening day of the Seminary's seventy-second session, ninety-nine new students and two hundred and four former students had enrolled. This was the second largest opening day enrollment in the history of the Seminary. Twenty-four others registered on the second day, bringing the total of licensed or ordained men up to three hundred and twenty-seven.

Enrollment of students will continue through the session and we expect to reach the four hundred mark again. Many men are delayed in entering and will come within a few days while others plan to take up work at the beginning of the second, third and fourth quarters.

Thirty-two states, the District of Columbia, and fourteen other countries are already represented.

Students who were hindered from enrolling at the beginning may even now perfect plans to enter. By diligent work they may overcome the handicap of being a few days late. Any such students should write President John R. Sampey at once.

There is a fine representation here this year from North Carolina. We shall give a more detailed report on them later.

Each member of the faculty, with the exception of Dr. H. W. Tribble, who is abroad this year pursuing advance studies, was presented to the student-body for a three-minute talk. Dr. Robertson welcomed the new students, Dr. Carver the former students, Dr. Powell the wives of students, and Dr. Davis the students of the graduate department. Dr. Dobbins invited them to participate in the practical student activities, Dr. Adams to regular chapel exercises, Dr. Yates to opportunities for physical care and development, and Dr. Weatherspoon told them that everyone here was ready to serve them. Instructor Johnson sang a solo.

Telegrams were received from Dr. Tribble and from Dr. Charles S. Gardner, professor emeritus, who is making his home in Richmond, Va., wishing the Seminary a good session.

President Sampey was master of ceremonies. He read as a text 3 John 2, a verse mentioned in Dr. Tribble's message, and delivered a brief address to faculty and students from this on, "Keeping Your Soul on Top."

At eight o'clock Tuesday night, Dr. J. B. Weatherspoon, professor of Homiletics and Christian Sociology, delivered his inaugural address on "The Ethical Note in Preaching." His inaugural address was postponed one year because of the inauguration of President Sampey at the opening of last session. This address was an excellent example of spiritual insight and fervor and of Christian scholarship.

Classes began at eight o'clock on Wednesday morning and "The Beeches" once more became a veritable bee-hive of Christian activities.

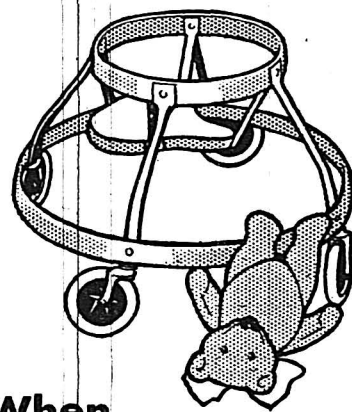
CHARLES F. LEEK.

Mary. "He's so romantic. He never speaks to me without beginning 'Fair Lady.'"

John. "Romantic my eye; that bird used to be a street-car conductor."—Ex.

Buffalo Bill was entertaining a shooting party at his ranch at one time. Among the guests was a French count, and when the day's sport ended Bill went up to him and asked how he had made out.

"Of ze birds, I 'ave none," said the count. "Zey are too difficile. But of ze wild cows and calves, I 'ave nine ovaire ze 'ill."—Everybody's Magazine.



When BABIES are Upset

BABY ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea. How would you meet this emergency—tonight? Have you a bottle of Castoria ready?

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria.

Fletcher's
CASTORIA

BAYER ASPIRIN is always SAFE



Beware of Imitations

GENUINE Bayer Aspirin, the kind that doctors prescribe and millions of users have proven safe for over thirty years, can easily be identified by the name Bayer and the word genuine on the package as pictured above.

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Bayer Aspirin is the universal antidote for pains of all kinds.

Headaches	Neuritis
Colds	Neuralgia
Sore Throat	Lumbago
Rheumatism	Toothache

Aspirin is the trade-mark of Bayer manufacture of monoaceticacidester of salicylic acid.

CLEAN EYES ARE HEALTHY EYES
To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

THE CHURCH—A SPIRITUAL DEMOCRACY

Opening Address at Southwestern
Southwestern Baptist Seminary opens September 22. During the first week of its opening, Dr. W. T. Connor, will deliver the opening address which embodies points at issue and facts of interest to Southern Baptists.

Discussing the subject "The Church—A Spiritual Democracy," Dr. Connor presents: First, what is meant by a Spiritual Democracy; second, proof that the church is a Spiritual Democracy; and third, Applications to the Present Day Situation Among Baptists.

It is a provision of the Seminary Faculty that one of its own members shall deliver annually the address on the occasion of the formal opening. Rendered from manuscripts, the addresses are gems in the life of the institution. Speaking on "What is Meant by a Spiritual Democracy," Dr. Connor plans to show: first, that the church is a local organization; and second, that it is self-governing with inherent rights in each of its members. This means that every member has a right to as much influence as he can rightly exercise. It means that leadership is a matter of moral influence based on service and not a matter of right based on authority. It means also that no church has authority over any other.

An Unanswerable Proof

While the address is exhaustive in its research and presentation, and too lengthy for the State denominational press, yet it is felt that Southern Baptists would be interested in a resume of it.

In the proof of a Spiritual Democracy, Dr. Connor's position is: first, the churches of the New Testament were democratic bodies; second, democracy is inferred from the Lordship of Christ; third, the church is a democracy because salvation is by grace. All of this means that the church of the New Testament was the Court of Final Appeal without a superior body to change or reverse its decision. It means that Christ is King and that democracy is a corollary of the leadership of Jesus. It means that there is no distinction among men on the point that all are sinners. Sin and grace are the most leveling things in the world. Artificial distinctions melt away in the light of these truths. It means that the Holy Spirit dwells in all believers to make known to them the will of Christ and not simply in an official class.

Application to Present-Day Baptists

Two observations are made in the address: first, a democratic organization will not succeed except it be spiritual and intelligent. This means that the membership must be converted and must be trained. It is Dr. Connor's position that Baptists are now suffering from a partial failure in both points. "We aren't talking enough about regeneration," he says.

The second observation he makes is that Baptists need to strive for unity rather than uniformity. To shape a denominational program so that a man must either do nothing or do everything like everybody else will result, with most Baptists, in their doing nothing. To ask another to act other than on his own knowledge and interest is to violate the principles of democracy and moral responsibility. A spiritual democracy cannot run ahead of its intelligence and spiritual interest. Unity of spirit and cooperation, so far as our interests are the same, is the rule for Baptists.

L. A. MYERS.

NOTES FROM FRUITLAND INSTITUTE

The prospects for the present school year at Fruitland seems to be very bright, so states Mr. Spencer B. King, Jr., principal of the school. The personnel of the faculty is un-

usually strong, and the new members of the administration, Mrs. Miller, daughter of Rev. A. I. Justice, the dietitian, and Mr. and Mrs. Harvey Lance, the athletic directors, are a great asset to the faculty. Miss Martha Sullinger is still Lady Principal, and is beginning her thirty years work at Fruitland.

The people of the vicinity have been very generous with love gifts this year. The Beulah Woman's Missionary Society recently gave us a shower of canned fruits and vegetables. The ladies of Hendersonville paid a visit to Fruitland and carried a love gift of twenty-two table cloths and napkins. These were greatly appreciated. Miss Sullinger has also received money for scholarships and other purposes.

When the alumni met on Home-Coming Day September 13, they talked of helping the campaign to build an indoor gymnasium for the boys and girls which is greatly needed before basketball season. There is an old building on the campus which can be utilized. This material, together with five hundred dollars, will build a gymnasium that will serve the purpose for a few years. Several of the alumni have responded with donations. In the past year Fruitland has made great strides along the line of athletics, competing with the better equipped state schools.

But not only does Fruitland compete with state schools in many ways, but surpasses them in various phases of training, such as leadership, character building, and home training. Many of the mountain schools have been closed—but there are some like Fruitland that can never close; their mission is just begun. They fill a need that no other school can fill.

The revival meeting is to begin at Fruitland November 2, with Rev.

Eugene Ellen, a Mercer graduate, now pastor at Fort Gaines, Ga., conducting the services. It is hoped that the school and community will receive a great blessing from this meeting.

REPORTER.

POLLOCKSVILLE BAPTIST CHURCH

Rev. A. P. Stephens, pastor of the Morehead City Baptist Church, closed a meeting of nine days with the Pollocksville Baptist Church, Tuesday night, September the 23rd.

We had some very unpleasant weather, but the attendance was good especially the last days of the meeting. The other congregations in Pollocksville cooperated heartily, and a fine spirit prevailed throughout the meeting.

Brother Stephens' sermons were very good and helpful, and enjoyed by all who heard him.

Six were added to the church by baptism, and a large number were reconsecrated. Brother Stephens' services were a great blessing to the church and community.

W. B. GUTHRIE,
Pastor.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned.

TOMBSTONES

Get \$20 stone for \$19.95. \$100 stone for \$99.95 direct from Quarry, by sending names of neighbors needing tombstones. Every stone cut from beautiful Georgia Marble. Lettering free. Hundreds of satisfied purchasers. Money back guarantee. Don't miss this chance to mark your loved one's grave. Write quick. Wilburn Marble Co., Dept. R, Atlanta, Ga.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.



THE PERRY PICTURES

ONE CENT SIZE
3x3 1/2. For 50 or more.
TWO CENT SIZE
5 1/2 x 3. For 25 or more.
Send 50 cents for 25 on The Life of Christ or 25 Art Subjects or 25 for Children, 5 1/2 x 3. Or 50 for Children, 3 x 3 1/2.

LET your children make companions of world's most beautiful pictures. Culture, happiness and beauty will be added to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 18, Malden, Mass.

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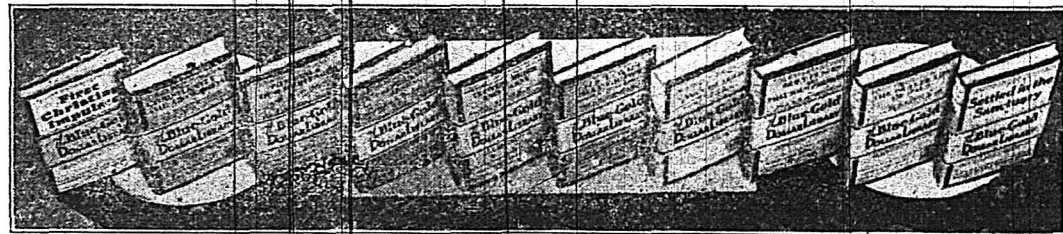
This strength-building cod liver oil is pleasant-tasting, palatable and thoroughly effective in putting on firm flesh. Containing no harmful drugs it can be taken regularly with no ill-effects. Insist on Yerkes.

YERKES PALATABLE EXTRACT COD LIVER OIL

CHURCH HEATING Moncrief Heating-Cooling-System "Write today for literature" Moncrief Furnace Company ATLANTA GEORGIA

\$ THE BLUE-GOLD DOLLAR LIBRARY \$

The presenting of "Blue-Gold" books is one step toward establishing a library of worthwhile writings from which readers of various tastes may choose the very volumes they want at a price beyond argument. Note the authors, they have caught the eyes and ears of an ever-increasing reading constituency. Note the titles, the ten volumes comprise a well selected list of subjects in which you are bound to share interest.



Who does not want to know more about the origin, contents and translation of our Bible? Who has exhausted his study of Jesus and prayer? Who spurns practical suggestions for Christian life? Who would not be interested in an illuminating treatment of the birth, resurrection, and death of Christ? Who does not rejoice in the ability to clearly answer the question "Will Christianity continue its redemptive power?" What Christian has ceased to love first-hand stories of sacred spots in the Holy Land? Who does not need the renewing of the power of vision? Who can resist the fascination of beautifully written and charmingly dramatized English?

TEN ORIGINAL VOLUMES REDUCED IN PRICE TO ONE DOLLAR EACH

CLOVER, BRIER AND TANSY \$1.75
O. C. S. Wallace

Sketches of human nature fresh as the clover. The brier has its lessons. You return for reflective study.

CHRISTIANITY AT THE CROSSROADS . \$1.75
E. Y. Mullins

He uses the principles of scientific criticism to vindicate the fundamentals of Christianity.

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L. R. Scarborough

You will accompany a great sympathetic follower of Christ over hills of Galilee and plains of Palestine.

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Wonderfully prepared messages—missionary dedication, consecration, Boy Scouts, choosing life's work, commencement.

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A passion for the Christ throbs through the book. His is masterful evidence and argument.

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This brilliant poet-preacher of the South draws upon rich mental resources of reading, and reflection.

FIRST CHRISTIAN IMPULSES \$1.25
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Each message is a masterpiece carrying distinct appeal. He knows how to present Christ attractively to others.

THE BIBLE OUR HERITAGE \$1.50
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Illuminating chapters devoted to the preservation, translation and contents of the Bible.

THE LIGHT THAT GROWS \$1.25
J. M. Dawson

This thought-provoking volume has flawless style and arrangement.

THE PRAYER LIFE OF JESUS \$1.50
M. E. Dodd

A mighty factor in the life of the Christian. The prayer life of Jesus as king, servant, man, as God's son.

Blue-Gold Library Books
ONLY ONE DOLLAR EACH

Baptist Book Shop, Raleigh, N. C.

OBITUARIES

Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be paid in advance.

DR. EDWIN B. FEREBEE

The rural community of Sawyers Creek (post office now Belcross) in Camden County, North Carolina, has for generations been remarkable for its social culture. Many years ago Ezekiel Gilman, a graduate of Yale College was the principal of the local academy. Dr. J. D. Hufham was the whole time pastor of the church at a salary of \$1,000.00 a year. Dr. R. K. Overby followed Dr. Hufham and was pastor of the church for more than a quarter of a century. The fathers sent their daughters to Chowan and their sons to Wake Forest College.

It was in such an environment that Dr. Edwin B. Ferebee was born and reared, the son of Edwin and Mary Boushall Ferebee. He was a pupil of Gilman and a member of Overby's church. He was educated at Wake Forest College. He began his medical education at the University of North Carolina and finished at The College of Physicians and Surgeons in Baltimore, later taking courses at The Post Graduate School of New York. His first practice was in the Sawyers Creek community, later going to Norfolk, Va. He became a noted nerve specialist and was at different times connected with The State Hospital at Raleigh, Hygeia Hospital at Richmond and after the World War for a short time at Chick Springs in South Carolina.

At one time he had a large and lucrative private practice in Raleigh where he was prominent professionally and socially. When the World War came on he volunteered for service, went to Fort Oglethorpe where he received a commission as captain. While at Fort Oglethorpe he contracted a severe case of pneumonia which left his heart in bad condition and from which he never fully recovered. After the war and a brief experience in connection with the Chick Springs Hospital he retired to his old home in Camden County, which he refitted and where he lived and served the people until his death which occurred on the 25th of September, 1930, in his seventieth year.

Dr. Ferebee was never married but it was said of him by those who knew him best that he was the best son and the best brother in the world. The love and esteem in which he was held was fully testified to by the large concourse of friends and relatives not alone from Camden but from many other places in North Carolina and Virginia who were present at his funeral, which was conducted by Rev. J. T. Riddick, of Norfolk, assisted by Bros. Wells, of Edenton, Payne, of Elizabeth City, Johnson, of Lillington, and Marshall, of Belcross. He rests in the family graveyard at the old home.

A gentleman indeed of culture and refinement, faithful in all his relations, religious, social and civic. His hospitality was large and his heart was open to all who needed help. The community has sustained a very distinct loss and extends its heartfelt sympathy to his bereaved and sorrowing family.—Friend.

RICHARD H. EDMONDS

With profound sorrow we announce the death of Richard H. Edmonds, who started the Manufacturers Record in 1882 and had been its editor for more than 45 years. He was born at Norfolk, Va., October 11, 1857. His death, after a prolonged illness, occurred at

Baltimore on October 4, as this issue was going to press. Since early manhood his life had been devoted to Southern development. While never of robust health, his energy was tremendous and he gave it all to his chosen work. When he started his business career there were few outside of the South who believed in its possibilities for growth. Skeptics were many, but Richard H. Edmonds never swerved from an unalterable faith in the great future of the Southern states. His love for the South assumed almost a religious fervor. His knowledge of its resources and his unflagging efforts to direct the attention of the rest of the world to what the South possesses won for him the respect of business men everywhere. He was honored throughout the South, the nation and the world.

It was noticeable two years ago that his health began to fail and for the better part of last year he was unable to do any writing. Six months ago he gave up all activity and disposed of his interest in the Manufacturers Record to his associates, some of whom had been with him for more than forty years. These associates considered it a privilege while he lived to carry his name at the masthead as the honored editor of the publication.

Richard H. Edmonds' work was his life and he counted neither time nor strength in doing it. He had planned definitely in the arrangement of this organization for the time when his activity should be lessened, and he was happy in the knowledge that the Manufacturers Record would never falter in its championship of the South, but that its personnel would be able to carry on with undiminished vigor the efforts to which he had given his best years.

This has been a singularly happy business family. The gentleness, the influence, the guidance of Richard H. Edmonds will always be present in its affairs.

The following extract from an article written by Thornwell Haynes appeared several years ago in the Charlotte Observer and the Asheville Citizen, under the title, "The Story of Interpreter of the South":

"The world's greatest benefactors are its interpreters!"

"Perhaps no one has loved his native Southland more than has this friend of yours and mine—Richard H. Edmonds. To him, in a sense, there is no North and South; but to him, as to our beloved Aycock, in a higher, nobler sense, there is a South!"

"Some carve greatness with a sword, as did Alexander; some with a pen, as did Virgil; others by means of the spoken word, as did Patrick Henry; and still others with a machine, as did the Virginian, Cyrus H. McCormick. Richard H. Edmonds, of Baltimore, carved his with a magazine—the Manufacturers Record. No publication of the world of art, no periodical in the religious, none in the economical, political or educational world has more

effectually served its constituents than has the Manufacturers Record served the cause of the South and its varied interests."

Richard H. Edmonds has passed on, but his work will live.—Manufacturers Record.

NEEDED—A BIBLE REVIVAL

We need a revival of Bible reading.
We need a revival of Bible study.
We need a revival of Bible teaching.
We need a revival of Bible preaching.

We need a revival of Bible praying.
We need a revival of Bible paying.
We need a revival of Bible living.
We need a revival of Bible giving.
We need a Bible revival.—Ex.

Now ye are clean, through the word which I have spoken unto you.

NORFOLK SOUTHERN RAILROAD

announces
Reduced Round Trip Fares To
Wilson, N. C.,
account

Wilson County Fair

Tickets on sale October 20 to 24 and for morning trains of October 25. Final limit October 27, 1930. For any other information, apply to Norfolk and Southern Ticket Agent.

ADMINISTRATOR'S NOTICE

Having qualified as administrator of the estate of Mary Strickland, deceased, late of Wake County, North Carolina, this is to notify all persons having claims against the estate of the said deceased to exhibit them to the undersigned at Neuse, North Carolina, on or before October 1, 1931, or this notice will be pleaded in bar of their recovery.

All persons indebted to said estate will please make immediate payment.
This 1st day of October, 1930.
W. D. O'Neal administrator of the estate of Mary Strickland, Neuse, N. C., R. No. 2.

SEABOARD

announce new schedule of through trains effective 12:01 a.m. Sunday, September 28th, 1930.

NORTHBOUND

Trains 15 and 16 between Raleigh and Portsmouth-Norfolk, will be discontinued and Norfolk passengers will be handled on 108 leaving Raleigh at 7:27 a.m., connecting at Norlina for Portsmouth-Norfolk arriving Portsmouth 12:40 p.m. No. 4 will leave Raleigh at 1:30 p.m. same as now for Richmond, Washington and New York connecting at Norlina for Portsmouth-Norfolk arriving 7:35 p.m. No. 192 will leave Raleigh at 8:25 p.m. instead of 9:45 p.m. for Richmond, Washington, Philadelphia and arrive New York 9:20 a.m. instead of 10:15 a.m. as at present.

SOUTHBOUND

No. 191 will leave Raleigh at 7:10 a.m. for Columbia, Savannah, Jacksonville and Florida points. No. 3 will leave Raleigh at 4:43 p.m. for Columbia, Savannah, Jacksonville, Atlanta and Birmingham. No. 107 will leave Raleigh at 9:13 p.m. same as now for Atlanta, Birmingham Savannah and Florida points.

H. E. PLEASANTS, D. P. A.,
Raleigh, N. C.

New Low Mill Prices CLOTH Direct from Mill to You

Thousands of women are taking advantage of our new low mill prices to buy fabrics in latest patterns and to save the profits and handling costs of middle-men. Buy now in extraordinarily low market. Prices likely to rise soon.

You Save 1-4 to 1-3 Prints for dresses, combed yarn Ginghams, Broadcloth, Suitings, Fine Shirtings, Bedspreads, Wide Sheetings, Pillow Tubing, Draperies, Upholstering Materials, Table Damask, etc.

We cut any yardage and pay postage. Write for FREE Samples and mill prices, showing greater savings than ever.

Monaghan Mill Store, Greenville, S. C.

SPECIAL LOW FARES

Raleigh to

Washington, D. C.	\$9.00
Portsmouth, Va.	4.00
Old Point, Va.	4.00
Virginia Beach, Va.	4.50
Richmond, Va.	3.75

And Return

Saturday, August 30, 1930

Additional selling dates to Washington: Sept. 19, Oct. 17-31.

SEABOARD

NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective December 29, 1929

From Raleigh, N. C., daily except as shown:
Leave for
8:15 a.m. Norfolk
8:30 a.m. Charlotte
8:45 a.m. Norfolk
b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

B. J. MILLER, C. T. A.

F. TANNERY, D. T. A.

RAIL AND STEAMER

.... TO

BOSTON

.... AND

NEW YORK Via NORFOLK

Seaboard train leaves Raleigh 8:15 a.m., arrives Norfolk 2:10 p.m., for boat connections as follows:

Old Dominion Line to New York and Boston leaves 7:30 p.m., daily except Sundays.

Merchants & Miners Line to Boston leaves 4:00 p.m., Mondays, Wednesdays and Saturdays.

Old Bay Line to Baltimore leaves 6:30 p.m., daily. Connections at Baltimore for Boston, New York, Washington and the West.

Norfolk & Washington Line leaves 5:45 p.m. daily.

Pennsylvania Railroad to New York via Cape Charles leaves 8:00 p.m. daily.

For your convenience motor coach connection from Seaboard Station in Portsmouth to Norfolk.

For information, H. E. Pleasants, Division Passenger Agent, Raleigh, N. C.

SEABOARD

To St. Louis Without Change Beginning June 2nd

Southern Railway System

Will inaugurate daily through sleeping car service between Goldsboro and St. Louis via Louisville on the following schedule:

Westbound	Eastbound	Westbound	Eastbound
7:30 a.m. Lv. Goldsboro	Ar. 10:00 p.m.	7:00 p.m. Lv. Asheville	Ar. 10:25 a.m.
8:18 a.m. Lv. Selma	Ar. 9:20 p.m.	7:55 a.m. Lv. Louisville	Ar. 7:10 p.m.
9:10 a.m. Lv. Raleigh	Ar. 8:30 p.m.	5:45 p.m. Ar. St. Louis	Lv. 8:20 a.m.
10:02 a.m. Lv. Durham	Ar. 7:40 p.m.	8:00 a.m. Ar. Cincinnati	Lv. 7:20 p.m.

THROUGH THE LAND OF THE SKY
J. S. Bloodworth, D. P. A. Raleigh, North Carolina

Home Circle

FRIENDS

It was a cold, rainy, spring night. Kate Carter opened the front door, and her mother hurried inside. Kate took her mother's dripping umbrella and carried it out to the kitchen. Mrs. Carter followed, gave an anxious look around, then sighed with relief.

"Oh, thank you for getting supper," she said. "Mrs. Sloan had so many troubles to tell me—"

"Mother!" cried Kate. "Have you been away up to Sloan's in all this rain?"

"Yes. Mrs. Sloan is so sad and lonely these days that I just didn't have the heart to leave until she felt cheered up a little."

"So could you be, if you sat down and pitied yourself. Well, you can rest now. Supper is all ready, but nobody is at home to eat it, thanks to our friends."

"Why, what do you mean?" Mrs. Carter said, laughing. But Kate was in no laughing mood.

"Friends are supposed to be a blessing; but our friends impose upon us. Yes, they do, mother. You've listened to Mrs. Sloan's complaints all afternoon. Betty and I had just come home from school when Mrs. Webster telephoned for one of us to help her with little Bobby's birthday party, and Betty went."

"Where are Bill and your father?"

"Oh, working for our friends! Father never stops, being a minister. The doctor's dissipated brother is reforming again!"

"Poor fellow! Well, that accounts for everybody but Bill."

"Bill had the worst luck of all. He's playing chess with that lame Philip Brewer. Third time this week! Bill didn't want to go, but Mrs. Brewer sent the chauffeur with a note."

"Doing a little kindness won't hurt any of us."

"A little! Mother! Last evening we kept Mrs. Whitney's children. And Wednesday we helped Mrs. Webster with her pageant, and Tuesday we stayed with old Mrs. Perkins—"

"Yes, this week has been trying," Mrs. Carter agreed, "but you will have a nice time tomorrow afternoon at the concert, Kate."

"Thank goodness! It was only the thought of the concert that kept me going! Here comes Bill."

"Hello! I'm starving!" Bill announced. "Phil Brewer has a new piano all his own, mother. How about a sample of pudding, Kate?"

Kate refused to have her pudding spoiled by sampling. Luckily for Bill, his sister Betty came home with cakes and sandwiches left over from the birthday party.

"Mrs. Webster made me bring a taste of everything," Betty explained, "and Liza, the maid, insisted too. Liza is a treasure, mother! If you could only afford someone like her in your kitchen."

"I had someone better in my kitchen tonight," Mrs. Carter replied. Kate threw her a kiss.

"By the way, Kate," Bill told his sister, "Carl Peterson is coming over tonight to get you to help him with his English. He's not passing and he may have to get off the baseball team."

"And I'm to be the sacrificial victim for the baseball team, am I?" Kate inquired coldly. "Why don't you help Carl yourself? Or tell him to study a little?"

"Oh, Kate, you're going to normal school next year. Carl's folks hardly ever speak English to him at home. Don't be so cranky."

Mrs. Carter shook her head at Bill, and not another word was said about

English. Their father came home, and the pleasant supper hour followed. But later that evening, when Carl arrived, stammering and apologetic, with his English books under his arm, Kate greeted him pleasantly enough, and labored with him for an hour.

"Though I can't say I accomplished anything except to spoil my own evening," she told her mother afterward. "My own school work had to be done when Carl went home."

"It is a nuisance," her mother sympathized, "but to help a friend—"

"I'm tired of friends!" Kate interrupted crossly. "I wish father would move to a church in a new town, where we didn't have a single friend! We could get along beautifully just by ourselves!"

"Kate! Kate! Don't say such things!" Mrs. Carter remonstrated. "Good friends are a priceless possession!"

"Don't mind Kate's raving, mother," Betty laughed. "Maybe you'll give us a real oration, Kate, when you learn what's in store for you tomorrow afternoon. Mrs. Webster has another pageant rehearsal, and wants you to help."

"Saturday afternoon! I can't do it!" Kate wailed despairingly. "You promised to go to the city with me to the orchestra concert!"

"I know," Betty said, "but Mrs. Webster can't manage all those children—"

"Then why does she try to get up pageants? I won't do it! I don't have to, do I, mother?"

"You must decide that for yourself, Kate," Mrs. Carter said. Kate groaned.

She did not go to the rehearsal. Neither did she go to the orchestra concert.

That night, at midnight, her father was taken suddenly ill. The doctor was summoned. Dressed, and frightened out of all sleepiness, the three young people waited downstairs while the doctor went up with their mother. It seemed hours before he came down alone. Then they all crowded around him.

"Nothing to get excited about," he said calmly, "simply a case of appendicitis. Where is the telephone? You girls run upstairs and help your mother pack. Bill, you collect pillows and blankets and carry them down to my car. I'm going to take your father to the city to the hospital, and your mother is going along."

An hour later the young Carters were left alone. It seemed like a bad dream.

The news their mother telephoned from the hospital next morning was good. And in the late afternoon, the doctor stopped for a moment on his way to another patient. Bill was out delivering messages to church officials. But Betty and Kate bombarded the doctor with questions.

"Operation was a complete success," he said, beaming. "You'll have your father home with you in a couple of weeks. Very sensible of him to go at once. Tomorrow I'll take you to the hospital with me. Betty, what's the matter with you?"

"Oh, nothing—a little sore throat. This rainy weather—" Betty began, but the doctor examined her and ordered her to bed.

"Take her up-stairs and tuck her in, Kate," he commanded. "Touch of the gripe. We can't have her ill with your mother away."

He smiled at the girls, but neither one could smile back. They obeyed orders, however. Then Kate returned and listened to the doctor's directions.

"Betty must stay in bed," the doctor finished. "The house is cold, Kate. You ought to have a fire in the heater this cool, rainy weather. Don't look so doleful, child. Sick-

ness comes to every house. Be thankful your family will soon be well again."

Just at that moment the telephone rang. It was the doctor.

"Kate, listen carefully, and don't get frightened."

"Father!" Kate gasped in agony.

"Nonsense! I told you to listen!" the doctor snapped. "Bill has had a little accident. Fell on some broken glass and cut his foot. Had to take some stitches. Bill hobbled to my office rather than frighten you girls. I'm bringing him over. Fix up a place on the davenport for him, will you? No need for him to go to bed so long as he keeps off that foot. Understand?"

"Y-yes," Kate stammered. Had the doctor spoken frankly? Or was he trying to soften bad news? Kate was glad Betty's door was shut. Betty need not know just yet about this latest calamity. Was it only last night the family had been well and happy around the supper table? It seemed like a year.

Then the door-bell rang, and Bill was helped in by the big doctor, who set him on the sofa, with strict orders not to budge from it. Bill settled back on his pillows, gazed complacently at the gay Indian blanket Kate was tucking about him, and demanded when supper would be ready.

Kate decided Bill's life was not in danger.

"Told you the accident wasn't serious," the doctor said, "you're the one I'm worrying about—not Bill. Two invalids on your hands, and a house to take care of. It's a good deal for one young girl. Haven't you some relative you could send for? Or some woman to work by the day, even?"

The Carter family had no close relatives to call upon, and Kate knew there would be no money to waste on laundresses and cleaning-women. She told the doctor firmly that she could manage.

The doctor went away then, and Kate returned to her struggle with the kitchen fire. This time it had really gone out. Kate had learned to make a fire in cooking-school, and she now laid her kindling according to the best cooking-school methods. But something was wrong. The coal failed to catch. Three times Kate brought up fresh kindling from the cellar and tried again, while from the living-room Bill kept shouting for supper. If only the summer gas-range had not been disconnected.

There was a knock at the door.

"Come in," Kate called crossly, and glared at Carl Peterson. She really couldn't bother with his English lesson today.

But Carl had not come for English. "Heard about Bill. Came around to see if there was anything I could do for you," he stammered. "Fire out? Want me to make it?"

"Oh, Carl!" cried Kate. "Can you?"

"Sure," Carl replied. "I take care of the fires at home. I'll tend to this one, and your heater fire too, as long as you want. I'd like to do it."

Without further words he went to work, and in a jiffy the kitchen fire was roaring away. A fire in the heater was started and then Carl went in to visit Bill in the living-room. With a lighter heart, Kate made soup, and carried Betty's supper-tray up to her. She told Betty all about Bill and about Carl too.

"I grudged that boy a few English lessons," she concluded ruefully, "and he saved my life with the fire."

"Well, you're saving mine with this delicious supper," Betty responded. "Do many people know about father yet?"

"Evidently not. No one has telephoned or come around. But the doctor will tell everybody — there!

It's beginning! There goes the door-bell now!"

She hurried down-stairs.

Carl had already opened the door and shut it again. He was standing in the hall holding a big covered basket.

"Some things from Phil Brewer's mother," Carl said. "The chauffeur brought them. I must go now, Kate, but I'll come back after supper. Bill wants me to play chess with him this evening. Good-bye."

"Bring your English books along," Kate called after him. Then she carried the big basket into the living-room, so Bill could help to open it. Inside, on a covered platter, was a roast chicken, still hot. Other covered dishes held hot vegetables, and there were fruit and nuts and little iced cakes. A note was tied to the basket handle:

"I heard about your father's illness, and that you young people must keep house by yourselves for awhile. So I had my cook prepare enough dinner for two families. Not a bit more trouble. She is going to do it every night while your mother is away. Best love to you all, especially to the boy who is so kind to my poor, lame Phillip.

Elva E. Brewer."

Kate stared at the note, but did not speak. She could not.

"Oh, boy!" Bill ejaculated, helping himself to an orange. "I was afraid we'd have nothing but soup for supper! Bring the little sewing-table in here, will you, Kate, so we can eat together. What's the matter? You're not going to cry over roast chicken, are you?"

"No," said Kate, "I'll set the table in here if you want," and she did. She forgot how tired she was when the dainty little supper was spread out on a snowy tea-cloth.

Then the bell rang again. A quart of ice cream was handed in by the confectioner's delivery-boy.

"The doctor sent it," the boy told Kate. "He said to tell you both your patients could have some."

Carl came back in time to help eat the ice cream and to help Kate answer the door-bell. It rang every few minutes, it seemed to Kate, and each time somebody had come with a gift or an offer of help. Mrs. Sloan sent chicken broth. Mrs. Whitney brought home-made bread and offered to take Bill home and keep him till his foot was well.

"For you'll never be able to do all the work yourself, Kate," she said, "and Bill will want waiting on."

But Kate declined gratefully. "We can't spare Bill, and Carl waits on him," she said.

The doctor's brother sent expensive hot-house fruit. Other callers brought flowers or books for the invalids to read. Kate managed to squeeze in Carl's English lesson between times. Then Carl fixed the fires and helped Bill up to bed.

Carl was taking his leave, and Kate was thanking him for all he had done when the bell rang once more. Carl opened the door. Kate saw Mrs. Webster and a bulky, strangely familiar figure behind her.

"You poor child!" Mrs. Webster exclaimed. "I've brought Liza over to help you. She wanted to come. Mr. Webster is going to Washington next week, and wants to take Bobby along. So it will be a favor to me if you take Liza in. We have to pay her wages anyway, and she doesn't like to stay in an empty house. What's the matter, Kate?"

"Oh," she said brokenly, "I don't realize—I never appreciated — people are so kind to us."

"Nonsense! We ought to be!" Mrs. Webster responded briskly. "We are your friends!" — Mildred Evans in Young People.